A COMPLAINT against Securitie in these perillous times:

Written by M. THO. KINGSMILL, *sometime fellow of* Magdalen *College in* Oxford:

And lately her Maiesties publicke *Professour of the Hebrew* tongue, in the same *Vniuersitie*.

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BIBLIOTHECA BODLEIANA

To The Reader.

When I thought to complain of mens ſecurity, as alwaies; ſo in theſe perilous times, (good chriſtian Reader) I remembred our ſinful body of death, as the beſt excuſe, expreſſed in theſe two [a] ſcriptures; the firſt, in the ninth of Wiſedome, which is this: *Corpus quod corrumpitur, aggrauat animam: & terrenum domicilium plenam curarum mentem deprimit*: A corruptible body is heauie to the ſoule: and the earthly manſion, keepeth downe, that vnderſtanding, that muſeth vpon meane things. The ſecond in the ſeuenth to the Romans where S. Paul ſaith: *Noui quod non habitet in me, hoc eſt, in carne mea bonum: Nam velle, adeſt mihi: & vt faciam bonum, non reperio.* I know that in me, that is in my fleſh, dwelleth no good thing; for to will is preſent with mee, but I find no meanes, to performe that which is good:

[a] *Scripturæ per Anteno-maſiam*: for ſome ſpeciall writing taken out of the canonical ſcripture: as is this booke.

as alſo that knowne verſe of the Poet:

Sors tua mortalis, non eſt mortale, quod optas:

Thy ſtate is mortall, but the thing which thou ſeekeſt is immortall: which although it be well aunſwered, by that godly father: S. *Auguſtine*, where he ſaith: That the ſoule is immortall, and therefore cannot, be ſatiſfied, but with immortality: yet becauſe concerning the bodie, wee are but fleſh, and earth, it is our excuſe (if wee haue any) for the ſecure minde, in heauenly matters: No maruaile, if earth minde earthly thinges, though faith, and ſence it ſelfe may accuſe man of ſo carefull ſeeking of the earth, and ſo careleſſe a minde towards the health of the ſoule: which being indges are againſt vs, in ſeeking either of them aboue our reach, or meaſure: But how not more forceably, when men are ſecure, concerning the better part of their creation, and become vnmeaſurable, or vnſatiable, to preferre the worſe, before the better? which how euill it is the Apoſtle ſheweth in the third to the Phillip. ſaying: *Many walke of whom, I haue told you often, and now tell you weeping, that they are the enemies of the croſſe of Chriſt, whoſe ende, is damnation, whoſe god, is their belly, and glorie, to their ſhame, which minde earthly things.*

Now

Now what may be more horrible, then that our ende should be damnation? what more abhominable, then that our bellie should be our god? what more intolerable, then that our glory should be our shame? And what doth S. Paul lay as the efficient, or sufficient cause, or causes of all these things? but onely this: for that mens mindes are set vpon earthly things; from the which minde set vpon earthly things, as a most dangerous roote of such euils, wee are recouered and raysed by the Apostle in this place, saying: *But our conuersation is in heauen, from whence also wee looke for the Sauiour the Lord Iesus Christ.* Secondly, by S. Paul in the third to the Collossians, saying: *If ye be risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God the father.* Thirdly, by S. Paul 1. Cor. 15. saying: *The glorie of the earthly, is one, and the glorie of the celestiall is another*: As it is written: *The first man Adam was made a liuing soule, and the last Adam was made a quickning spirit, the first man is of the earth, earthlie, the second man is the Lord from heauen: as wee haue borne the image of the earthie, so wee shall also beare the image of the heauenly: for ye are dead* saith the Apostle, *and your life is hid*

with Christ in God: And in so much as wee are dead in Christ he concludeth, that wee should set our affections on things aboue, and not on things vpon the earth. This ought to be the soules thirst; as it appeareth in the Saints of God: but being cloathed with flesh, clouded with the bodie, corrupted with sinne, our weakenesse is offended at the vnspeakeable blessednes, at the euerlasting time, at the glory, honour, ioy, peace, and immortalitie, which are too much, too high, & too inestimable for vs. As we looke not, nor hearken after that which is too farre off, to see, or heare, which may happily so quench the smoking flaxe, and bruse the broken reede, that not only of our manifold sinnes & wickednes, but also of the vnworthines of flesh and bloud, dust and ashes, we may not so much as looke towards it: the treasures whereof, if they were conferred from a mightie King of this world vpon a poore Lazar, or low subiect, I should aduise him to be secure of the Kings fauour, neither to seek any measure of such inestimable felicities, but being betweene vs and the father of mercies, and God of all consolations, which hath vouchsafed vs to be partakers of his heauenly kingdome, and hath

Coloss. 3.

not left vs vnprouided of moſt gratious meanes to come vnto it, and withall, not without moſt dreadfull comminations and threatnings, if we depart or diuert from this calling. As it is an euill thing when there is hope of any benefit, or feare of any danger to be ſecure; ſo, how are we not preſently aſhamed? why ſhould we not ſtand in awe of vtter confuſion? how ſhould we eſcape that euerlaſting deſtruction of hell? If either ſtrong vnbeliefe, as if there were no ſuch matter, by the loue of this world, as though the whole world being compared with the loſſe of the ſoule, hath not bin waighed in the ballance, and is found too light; or if the care of fields, houſes, wiues, and ſuch like, whereof it is in the Goſpell, ſhould cauſe vs to be found careleſſe of that heauenly kingdome. Wherefore, hauing feruent deſire (good Reader) to awake men out of this ſecuritie, according to S. *Paul* in the 5. to the Epheſ. *Expergiſcere qui dormis, & ſurge a mortuis, & illuceſcet tibi Chriſtus*: Awake thou that ſleepeſt, & ſtand vp from the dead, and Chriſt ſhall giue thee light: I teſtifie, and that becauſe of theſe perilous times. Catholike warres, forreine & ciuill daungers, late ſeditions, and vprores; that

A true vſe of the word catholike for generall: as alſo page. 110 agreable with our confeſſion of catholike church, which Treat catechiſme cannot deny: though the papiſts impropriat other in vſing: catholike for Romane: that is generall for particular: therefore a wiſe and iuſt part to reſtore a word of that moment to the primitiue vſe.

it is not a time to inioy vines or oliues, to rest in chaires or footstooles; that *Vlisses* chymney though long, would not serue; that the boord or the bedde are but lawfull things; that it hinders not, to be poore, nor helps not, to be rich; that in all estates it hinders to be carelesse; it helpes to be vigilant, and faithfull; that as it is too much to say: I am rich, and increased with goods: Soule take thine ease: So it is not ynough to say, I am poore the Lord helpe me; As it is too much to say, I haue neede of nothing: so it is not all to say: I am well contented with that, that I haue; because we haue need of a smach or taste סימוך דגנ השמים of the wheat of heauen: neither ought to be satisfied with all that the world yeeldeth. In so much that albeit great vertues, as constancie, grauitie, reuerence, discipline, regiment, authoritie be knowne as the contraries, and aduersaries to confusion, disorder and euill; yet while these good guifts are vnchristened, euen our christian catechisme teacheth, that they are vnable to indue vs with the best blessednesse: according to that saying of S. Hugh: who naming these or the like vertues *luminosas*, *& validas*; strong and lightsome: saith, that they should be perswaded

ſwaded to men: *Non tantũ propter iſtam vitã honeſtiſſime gerendam, nec tantum propter ciuitatis terrenæ concordiſſimam ſocietatem: verum etiam propter adipiſcendam ſempiternam ſalutẽ, diuinamque rempublicã: cui nos ciues aſciſcit fides, ſpes, charitas*, continencie, loue, iuſtice, concord, pietie, and other vertues (ſaith he) are perſwaded, not onely for the leading of a moſt orderly life, neither only for a peaceable ſocietie of an earthly citie, but alſo that we might obtaine euerlaſting ſaluation, and that diuine common wealth, to the which faith, hope, and charitie doth gather vs as citizens. And againe, *Deus ſic oſtendit in opulentiſſimo, & præclaro imperio Romanorum quantum valerent ciuiles, etiam ſine vera religione virtutes: vt intelligeretur hac addita, fieri homines, ciues alterius ciuitatis, cuius Rex veritas: cuius lex charitas: cuius mõdus æternitas.* God hath ſo ſhewed in the moſt rich and famous Empire of *Rome*, how forcible ciuill vertues may be without true religion, that it might be conſidered, that true religion being adioyned, men become citizens of an other citie, the king whereof is Veritie; the law Charitie; the meaſure Eternitie; the treaſures therefore of this citie, are veritie, charitie, and æternitie, euen the wheate of

 heauen,

heauen, which before they are attained, our hunger and thirſt would not be ſatisfied. And therefore neither the bodie of life, neither the bodie of death, neither worldly worthineſſe, nor mortall weakeneſſe, much leſſe ſinne and euill, the glorie of this life, the cares of this world, voluptuous liuing, riches, and other ſenſuall delights, ought to be reſpected otherwiſe, then as ſtumbling blocks in the way to life, and ſteps towardes the way to death; and are to bee eſchewed as the nutriments of this ſecuritie, which we ſeeke to remoue, being found to abound, to be ripe, and riſe in this old age of the world, whereby the moſt righteous, or beſt allowed are but offenſiue, and ſcandalous farre behinde hand, eſteeming the guiſts, comforts, and bleſsings of this life ouermuch; and are ſatisfied within themſelues to become ciuill, courteous, gentle, vertuous, or not maligmant, iniurious, wrongfull, or tyrannous. Now they haue wells which they digged not, houſes which they builded not, vineyards which they planted not, all which with the reſt, which digge, build, or plant with them, I awake out of this dead ſleepe, and darke miſt of ſecuritie, which is able to make euen the ho-

lieſt

lieſt men, as when all are aſleepe, in the holieſt reward, not to differ frō faithleſſe, idle, and vaine perſons. In deed we cannot, but haue a good opinion of ſuch as are ſagely, ſadly, or ſeriouſly occupied; a better of ſuch as are ſtudious, then of the laborious; a better of the laborious then of the carefull: yet what may be the reward of ſtudie, but a forme of knowledge? what of labours but a ſtate of reſt, and comfort? what of cares, but a ioy of life and ſafetie: and might it not be anſwered, to euery of theſe from our Sauiour: *Verilie I ſay vnto you, ye haue your reward?* or from the Apoſtle: *Ye haue whereof to reioice, but not with God.* For ſhall it be enough to be baptized aſſoone as we are borne? or to be catechiſed aſſoone as we are able? *Fiunt, non naſcuntur Chriſtiani,* ſaith *Tertullian:* Men are made in time, and are not borne Chriſtians. For behold, men, women and children, liuing as if a childe ſhould liue, in the time of *Moſes*, vncircumcized, or ſince Chriſtianitie, vnbaptized; beholde, men building, planting, plucking downe, ſetting vp, rooting out, buying, ſelling, marrying and giving in marriage, without reſpect of the life to come, without the eie of faith, without that fire wherewith

euery

euerie man ſhould bee ſalted, and that ſalt wherwith euery ſacrifice ſhould be ſeaſoned. Now who? or where are they at this day to whō the Lord ſaith: *I did know thee in the wildernes in the land of drought*: but when they were well fed, and had ynough, they waxed proud and forgat me: for ſhall not onely Iacob but Iudah alſo be found well fedde, and proud, or rather among fornicators, vnbeleeuers, Idolaters? ſhall they at any time be found among the vngodly or vnrighteous: or themſelues be vngodly and vnrighteous. *Ceſar*, when his time was come to be ſlaine in the Senate of Rome, aſwell by *Brutus* and *Caſſius*, as other conſpiratours, ſaith to *Brutus*: *Etiam tu fili?* what art thou alſo my ſonne, among theſe conſpiratours? euen ſo our heauenly father, whoſe onely begotten ſonne we crucifie againe, by falling from the loue wherein we were firſt eſtabliſhed, ſaith to euerie ſuch: *Etiam tu fili mi?* what art thou alſo my child among conſpiratours? among wilfull and audatious perſons, among fornicators, among extortioners, louers of this world, vnbeleeuers, ſciſmatiks, ſcribes, phariſees, hypocrites. *Brutus* and *Caſſius* were ſonnes in law to *Ceſar*, and not his ſonnes indeed: all Iſraell as one

Hoſee 13.

ſonne

ſonne, is called the firſt borne of God, but were not ſo indeede: *Reges in benevolentia Ioues ſunt*, ſaith *Homer*. In like manner, the great and mightie withall that proſper in this life, are ſoone of opinion, that they are in high fauour with God; a philautie, a filiation, a fame, a name to ſoone reſumed, preſumed, and receiued: verily S. Iohn ſaith. *They went out from vs, but they were not of vs, for if they had beene of vs: they would no doubt haue continued with vs.* Verily Saint Paul ſaith: *The ſtrong foundation of God ſtandeth ſtill, hauing this ſeale: the Lord knoweth them that are his: and let euerie one that nameth the name of Chriſt depart from iniquitie.* Verily our Sauiour ſaith: *By their fruits yee ſhall know them*; this is all the ſight or knowledge we haue, or ought to haue, one of another in this life, after, God iudgeth, and how may any promiſe to themſelues other then heauie iudgement, if their fruits be euill, or if they depart not from iniquitie. *They (ſaith the Lord to* [c] Eſdras) *that haue abhorred my lawe, while they had yet freedome, and when they had yet open leiſure of amendment, and conuerſion, the ſame muſt knowe it after death in paines.* And therefore be thou no more carefull how the vngodly ſhall be puni-

Iohn 2.

2. Tim. 2.

4. Eſdras 9.

[c] Thus the diſcreete deuotion of this reuerend man maketh vſe of auncient monuments, but yet plainly diſtinguiſhing them from apoſtles and prophets page 7079. 81.

punished: but inquire how the righteous shall be saued, and whose the world is: & for whō the world is; & when? Vnder the name of *Esdras*, are not the most righteous admonished to inquire how they shall be saued? Shall the righteous be saued? how? or when? for the promise is made to Abraham and his seede, that he should be heire of the world. Of a truth (good Reader) heauen gate is so straight, the way so full of dangers, the troubles so manifold, the temptations so subtile, the enemies so mightie, the impediments so hard to ouercome, the reward so farre abone our reach, or measure, that it may be feared, but that with Abraham we learne to hope beyond hope, that the best or most righteous, shall by the best they can doe, or at least, by the best that they doe, inherit but this world. All the Israelites perished which came out of Egypt, and not one entred into the land of Canaan. Are there two or three excepted? for vnlesse the priests and Leuites carrie the Arke before the people more zealously; vnlesse the people be more vigilant to follow the cloud which leadeth by day, or the pillar which lightneth by night, more deuoutly; vnlesse sincerely we eate the passeouer, as with vnleauened bread,

Rom. 4.

Exod. 12.

bread, with our loines girded, with our ſhooes on our feete, and with our ſtaues in our hands: how ſhould we not dwell in this ſide of Iordan ſtill? how ſhould we paſſe the red-ſea? howe ſhould wee ouercome the caues, dennes, mountaines, and wildernes of the earth? doth not *Eſdras* tell of a citie giuen to a man for an inheritance? and doth he not proteſt, that the entrance to it is like, as if there were a fire on the right hand, and a deepe water on the left, and but one onely ſtraight path betweene them both, between the fire, and the water, ſo ſmall, that there could but one man goe there at once: and is not muſed, by *Eſdras* himſelfe how this man ſhould receiue his inheritance? goe on therfore ſtraight: tread not awry: looke not aſide: ſtraine out both camells and gnatts: eſpie both motes, and beames; giue both loaues and crummes, the honie, and the honie comb, to thy poore brethren. Do wee not know that when Nabuchadnezer, ſhould be chaſed from men, and his dwelling was to be with the beaſts of the field: how it is anſwered by Daniell: *wherefore receiue my counſell O king: breake of thy ſins by righteouſneſſe, and thine iniquitie by mercie toward the poore*. Now how long wil ſchool-

Eſdras 7. 6. 7. 8. 9

Daniel 4.

men

men dispute vpon this: whether righteousnesse, and mercie to the poore, [d] are meritorius to saluation, which as it was spoken first, to Nebuchadnezar: so is left for our admonition, vppon whom the endes of the world are come: that we also should breake our sinnes by righteousnesse, and our iniquitie by mercy toward the poore. And are not the endes of the world come vpon vs? Is it not time to stretch out both the right hand, and the left, to such friends, as may receiue vs, into the euerlasting tabernacles? wherefore then doe we not call vpon righteousnesse and mercie, as materiall, and necessary causes *sine quibus non*, (as the logician speaketh) without which, mercy is shut from vs: I deenie not (christian Reader) but zeale should call vpon charitie, that it might be kindled; as also other good gifts, that they might be raised: The *Amalekites* for vncharitablenesse had warres for euer, with the Lord and his people: All our Lords labourers are to few, to fell the haruest of iniquitie: yet I haue intituled this paper, *A complaint against securitie alone*. All the world sitteth still, and is carelesse, *Zach.* 1. ארץ והית תוהו ו בוהו ו חשך The earth was without forme, and was void, and darknesse

[d] Thus this zealous man calleth men from dispute to practise, lest some vnder pretence of plucking vp Popish merit, should plucke vp the wheat of good works.

Gen. 1. 2.

neſſe was vpon the face of the deepe. Theſe two ſcriptures, I commend to euery reader, ſhewing with what contemplation, men may take a view of this latter age of the world. Beware (chriſtian reader) of this generall ſecuritie, beware of vnbeliefe, knowing for a ſuretie, that it is moſt vnaduiſed, to care for all things of this life, and to be careleſſe of Gods fauour, of the rewards reſerued in heauen, or the puniſhments remaining in hell, for vs. To God the father; God the ſonne; and God the holy Ghoſt; be all honor, glory, and dominion for euer.

Thine in Chriſt,

THO. KINGSMILL.

A complaint againſt ſecuritie, in theſe perilous times.

IF the children of light were as wiſe in their generation as the children of this world are in theirs, they would in theſe perillous times advantage themſelues of heauenly lucre, as they ſeeke their gaine of euery occaſion that is offered: for in theſe times, ſounding nothing but warres and rumours of warres, remembring aſwell kingdomes, nations, and cities as priuate perſons, of their latter end; we ought to viſit our ſelues, to ſearch and ſee what oile there is in our lamps; that is, what faith, pietie, and feare of God there is among men. For what kingdome, nation or citie is there, ouer which we ought not to weep, as our Sauiour did ouer Hieruſalem, ſay-

Luke 19. ing: If thou hadst knowne those things which belonged vnto thy peace, euen in this thy day: but now they are hid from thine eyes: for the dayes shall come vpon thee, that thine enemies also shall cast a banke about thee, and compasse thee round, and keepe thee in on euerie side, and make thee euen with the ground, and the children which are in thee: and they shall not leaue in thee, one stone vpon another: because thou knowest not the time of thy visitation. This beeing a truth through the whole worde which our Lord draweth vpon the latter ende of the world; though not literally vpon euery place or person to be determined; should moone men, women, and children, to repent; and as S. Iohn Baptist speaketh, to shew forth fruits, worthy of repentance and amendment of life. הוי גוי חטא two vnto a nation that is sinfull. I must ease mee of mine enemies, and auenge mee of my aduersaries, saith the Lord. Concidit in plateis veritas: truth is fallen downe in the streets: equitie cannot shew forth it selfe in the light. He that refraineth from euill, maketh himselfe a pray, when the Lord saw this: saith Isaie the prophet: in the 59. Chapter. It displea-

Isaie 1.

Isaie 59.

sed

sed him sore, that there was no equitie: he saw also that there was no man righteous; and he wondred that there was no man to helpe him; wherefore he helde him by his owne power, and he sustained him by his owne righteousnes: he put on wrath in the stead of clothing, and tooke zealousie about him for a cloak; euen as when a man goeth forth wrothfully to recompence his enemies, to be auenged of his aduersaries, he will recompence & reward the Ilands. For who seeth not ỹ indignation is come forth from the LORD: who heareth not the trumpet, which the LORD setteth to the mouth of the prophet, saying אל חכך שפר trumpet to thy roofe of the mouth. Like an Eagle shall the enemie come against the house of the LORD, for they haue broken my couenant, and transgressed my law: Israell should haue said vnto me, thou art my God, we know thee; but he hath refused the thing that is good, therfore shall the enemie pursue him. Doth not our LORD cry, as well by the prophet Isaie, as if there were a prophet this day raised among vs, saying: If yee be willing and obedient, yee shall eate the good of the land; but if ye be obstinate or rebellious, yee shall be deuoured of the sword;

Hose 8. 1.

Isaie 1.

sword; for the mouth of the Lord hath spoken it. Doth not every one see in the per-
Iere. 1. son of Ieremie, the Almonde rodde, and the seething pott, looking out of the north, wherein is signified, that a plague is coming as most sworely, as also, most swiftly vpon the dwellers of the earth? who seeth not with the prophet Iſaie, Ieremie, and
Iſaie 34. Iere. 47. Ezech. 2. Ezechiel, the sword of the Lord drawne out, whetted, sharpned, skowred, to cut off the righteous with the wicked? and seeing the Lord shall cut off the righteous and the wicked, the righteousnes of the righteous shall not deliuer him in the day of the visitation of the Lord: wherfore what remaineth, but that wee should mourne, if not with Ezechiel to the breaking of our loins, and the melting of our hearts, yet with all his seruants to the fruit of repentance? the sword is sharpned, and well furbished, sharpned it is to make a great slaughter, and furbished, that it may glitter: shall we then make mirth? cry and houle saith the
Amos 5. Lord by Ezechiel, mourning shall be in all streets: saith the Lord by the prophet Amos, *Et in omnibus vicis, dicent heu, heu,* and they shal say, in all the high waies, woe, woe, and they shall call the husbandmen, to la-

mentation, and such as can mourne, to mourning: and in all the vines shall be lamentation; for I will passe through thee saith the Lord. And shall not the Lord passe aswell through one place, as another? all places aswell as Israell or Iudah? And is it not the same Lord which hauing let out his vineyard to husbandmen, tarrieth the time wherin he may send his seruants, to receiue the fruits? and what shal become of our fruits, or the fruits of our vineyards? where offences and misdeeds haue multiplyed, and haue preuailed; what other fruit may be reapt, but repentance? and where our Lord giueth space to repent and we repent not, what shalbe found? but in stead of true repentance euen melting of hearts, collision of knees, sorrow of loines, blacknesse of faces, houling, and weeping. If secular men like nothing worse in their children, or seruants than weeping and sobbing, leauing the worke vndone: shall our mourning and teares wroong out with most extreme coercions, and thraldomes, become our best fruit? or shall that be a thing acceptable, or a day that pleaseth the Lord? verily our Lord and heauenly king, both for his talēts vnoccupied, and

Nahum. 2.

Matth. 25.

his vineyard vnfruitful let out to husbandmen, doth adiudge them to most miserable destruction, wherefore if it were firmely beleeued, that our euerlasting king at his comming to iudge the quicke and the dead, shall sit in his tribunall seat, before whom wee must appeare to answere the things that hath bin done: as it is known that an earthly king departed into a strange countrey, at his returne will take account with his seruants; How should it be that wee the seruants and subiects of Christ should become more carelesse or fruitlesse then all others? Should it not be remembred, that our Lord and King aswell as earthly Lords and kings, shall call for his fruits in due season? and shall take his kingdome from a fruitlesse people, and giue it to a nation, yeelding the fruits of it? for indeed what kind of men are so idle, or vnfruitfull in their vocations, as the seruants or subiects of Christ are in theirs? Other men though their barns be full, their coffers full, and their houses full; yet they labour still, to get, to keepe, to saue: As for our Lords plough, it standes still, his field is vntilled, his haruest vnfilled, and the penny wherewith he hyreth vs, to worke

by

by the day, houre, or yeere, is vtterly refuſed. Now what may become of this, but that our Lord as he threatneth by the prophet Iſaie, ſhould take his raine from that vineyard: Iudge (ſaith the Lord) betweene me, and my vineyard: I looked for grapes, and behold it brought forth thornes. As for the vineyard of the Lord of hoſtes, it is the houſe of Iſrael and the man of Iudah, his fayre planting of theſe he looketh for, משפט והנה משחה לרקה וחנה לעקה equitie, but ſee, there is oppreſſion, for righteouſneſſe, and loe, there is crying: woe vnto them that ioyne one houſe to another, and bring one land ſo nigh vnto another, till ye can get no more ground, will ye dwell vpon the earth alone? the Lord of hoſts roundeth me thus in the eare: ſhal not many greater and more gorgious houſes be ſo waſt, that no man ſhall dwell in them? and ten acres of vines ſhall giue but one bath, and thirtie buſhels of ſeede, ſhall giue but one ephat: theſe wilde grapes of extortion, and couetouſneſſe are puniſhed with deſolation, and famine; with deſolation, for great & gorgious houſes, ſhall become waſted with famine: for many acres & great meaſures of ſeed ſhal yeeld but vnto

Iſaie 5.

and ephats; the punishments are not so great, as the offences, and therefore vnlesse it be preuented by repentance, they call for sorer iudgement. How sayest thou I am not vncleane: Looke vpon thine owne wayes (saith the Lord by the prophet Ieremie) thine owne wickednes shall reprooue thee, and thy turning away condemne thee: that thou mayest knowe, and vnderstand, how euill and hurtful a thing it is, that thou hast forsaken the Lord thy God, and hast not feared me saith the Lord God of hosts: I planted thee a noble vine, and wholy right; see how art thou turned then, into a bitter, vnfruitfull, and strange grape? yea and that so sore, that though thou wash thee with Nitrus, and make thy selfe to sauour of Borith, yet in my sight, thou art stayned with thy wickednesse, saith the Lord thy God. There is no doubt but by this noble vine the house of Israel, and the man of Iudah is meant, as Isay himself doth interpret it: and as Tertullian speaketh, *Quod Israeli dicitur, id omni genti preiudicat*. What is spoken to Israel, is preiudicial to euery natiō: Insomuch that euery nation or kingdome; yea euery city, and priuate person, are to be vimed, with sauaue and desolation, or sorer

Iere. 2.

ments of the Lord at his time: if in the day of their viſitation, they be found fruitleſſe. Securitie is our euill, whereof commeth blindneſſe of hart, with an alienation from the life of God, through a continuall darkneſſe, taking hold in ſecure men, which carry their ſoules in their bodies, as buryed in their graues: And euen as the blind man in the Goſpel, ſaw men like trees; ſo let vs but awake, and we may ſee men aline indeede; but behold they are dead, as walking, ſpeaking, and doing; but behold they are deafe and dumbe; as crowned with glory and libertie; but ruſtie by corruption; ſlowe, by nature; rawe, by ſecuritie; and hauing no light or life remaining in them, haue ſmoothered vp their ſoules in their bodies, as it were in ſepulchers, and priſons; vndone of well doing for lacke of vſe; withered at winter, bearing leaues in the ſommer; but at fruit gathering, failing and yeelding nothing. Now as peace is the breeder of ſecuritie; ſo warres of the contrary which ought to raiſe men, not onely from their reſtie, and careleſſe minds; but alſo from their moſt vrgent and beſt actions. And therefore we reade of Augustus the ſecond Emperour of

Rome,

Rome, that when he was sacrificing in Octauia to Mars, who was then taken to be the god of Armes; and hearing of inuasion of the enemie, that he tooke *semi-cruda exta*: the entrails of the sacrificed beastes halfe rawe, and so entred the field, and returned victor: whereby it was after obserued, that such sacrificed beasts should bee offered rawe, by a very lawe and custome among them, whereof if we gather that the good things men haue in hand, ought to be left vndone, or rawly done, when the sword approcheth; so the very noise, and fame of warres, though not so neere, yet not so farre of, as belike it is taken, ought to stirre men at the least from their securitie, and to become more warie to looke better to themselues, to their bodies what safetie they are in; to their soules in what perill they are, lest with Iulius Cæsar, our sacrifices be found vnoffred against death; or with Octauius Cæsar, wee offer them rawly, as vnawares, when the forreine enemies shall indeed inuade, and come vpon vs. A slouthfull body, at all times, and in all callings is abhorred: who is compared by Ecclesiasticus: to a bemired stone, of whom euery one will speake to his dis-

praise

prayſe, *lapidi conſpurcato comparandus eſt piger; conferendus ſimo ſterquilinij, quod quicunq; contigerit manus ſuas excutiat*: A ſlouthfull body is compared to the dung of Oxen; euery one that toucheth him, muſt waſh his hands: wee all waſh our hands from the idle, as from clay and myre, the rather, if there be buſineſſe, the more, if there bee daunger: the reward wherof, by it ſelfe, is diſprayſe, ſhame, a generall miſlike, and a hatred. Neuertheleſſe, how may it bee that one ſhould bee idle, and not euill; or that euill ſhould not come of it? I went (ſaith Solomon) by the field of the ſlouthfull, and by the vineyard of the fooliſh man, and loe, it was all couered with nettles, and ſtood full of thornes, and the ſtone wall was broken downe: this I ſawe, and conſidered it well, I looked vpon it, and tooke it for a warning; yea ſleepe on ſtill a little; ſlumber a little; fold thine hands together a little. *Argos foris: talpa domi*: we haue moats and beames in our eies, when we ſhould ſee the thornes and nettles that grow in our owne fields, we are quicker of ſight then Solomon, when we looke vpon other mens euils: *charitas incipit a ſeipſa*. Godly wiſedome and charitie begins at it

selfe; enfourming thee to looke to thine owne field, thine owne familie, thine owne bodie, thine owne soule. A man loues not another, saith S. Barnard: that loues not himselfe; a man loues not himselfe, that loues not his soule. Be secure of thy body, and behold sundry deformities, diseases, infirmities: be secure of thy soule, and behold it is couered with nettles, it stands full of thornes, the stone-wall is broken downe, it lies to bee wasted of the wilde boare out of the wood, and of all the beasts of the field; whereas the soule should flow, of wine, not vnlike the wine-presse, and vineyards of the old time, and should haue no lesse then a tower and watch, out of a most sure and high place kept in it: howbeit, it is humilitie, and not height, that is the watch, and tower of this vineyard, without the which, deuotion will become superstition; honestie, hypocrisie; knowledge, *inflation; ciuilitie, subtiltie; friendship, fallhood; here saith euery one that hath but an vnderstanding heart, in the person of Solomon, *vidi, & eruditionem cœpi*: I saw and tooke it for a warning. And shall we looke vpon another mans field? another man vpon ours? shall a stranger

see

ſee it, conſider it, looke vpon it, take it for a warning: And ſhal not one ſee, rather for himſelfe, conſider it better, take it too himſelfe for a better warning? What, yet ſléepe on ſtill? yet ſlumber a little? yet folding thine hands together? How long ſhal we be behind hand with ſecular men, in euery care, labour, and worke that belongeth vnto vs? doe they that haue fieldes, ſlumber, or ſléep? doe they fold their hands together? doe they not gather vp the ſtones, grubbe vp the buſhes, weed out the nettles, hedge it or wall it? And ſhall there not be a watch in the midſt of our fieldes? ſhall there not be a wine-preſſe, or the beſt grapes, or ſeeds in them? ſhall grapes be looked for, and behold wild grapes? ſhall wee ſuffer them like the good paſtures, mentioned by Ezechiel, to be trampled vnder the feet of wild beaſts? ſhall they lie waſt? ſhall they be neither digged nor pruned, but beare euen thornes and briars? what may this threaten, but that pouerty that Solomon mentioneth? or that which is ghoſtly and ſpirituall, which comes vpon that ſecure ſoule; like one that trauáileth by the way, and as an armed man. More fearefull is that ſaying of the Apoſtle,

which

which notwithstanding carrieth both blesse and curse with it. The earth which hath drunken in the rain that commeth oftē vpon it, & bringeth forth hearbs meet for them by whom also it is tilled, receiueth blessing of God, but that ground which beareth thornes and bryars, is reproued, and nigh vnto cursing, whose end is to bee burned. This good sentence hath fire and water, blessing and cursing, life and death with it. And as it may haue allusion to some grounds, which are set on fire being too thicke of brambles and bryars, and ouergrowne too much for the hand of man to manure; so by the eye of faith, it hath better relation to the fire meant by S. Iohn the Baptist, saying: Now is the axe put vnto the roote of the trees: therefore euery tree that bringeth not forth good fruite, is hewen downe and cast into the fire: or the parable of the tares in the 13. of S. Matthew: where our Sauiour teacheth, that euen as the tares are gathered and burnt in the fire; so the sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquitie, and shall cast them into a furnace of fire: there shall be

weeping

weeping, and gnashing of teeth. Then saith he, shall the righteous shine, as the sonne in the kingdome of their father. Whereupon he addeth: He that eares to heare, let him heare: for let all learne of our Saviour to require and yeeld vpon most serious matter, their best and heedfull attention; for what shall men doe with their eares, if they hearken not to these things? Be therefore heare, and vnderstand, lest we be in the number of such as haue eies and see not, eares, and heare not, hearts, and vnderstand not the importance of this fire, which our almightie God and Saviour hath set downe for euer in the church to be taught, heard and beleeued: if a wheatfield should be set on fire, which was performed by Sampson against the Philistines: if thy house should be burned, as we haue seene and heard of many in our time: if a mans child should be cast into the fire; for we haue read, that a woman being burnt for a martyr, when her childe sprang from her, that the childe was thrown into the fire for an heretiche. If this were thine owne childe, if this childe were to be preserued by our helps, who would be secure? and to omit fields and

houses:

houſes: what man, what woman, whoſe wife, whoſe child, whoſe body, whoſe ſoule is not ready to be deliuered into the furnace of fire, where there ſhall be weeping and gnaſhing of teeth? And who is there that is not ſecure? for O dull and ſlowe of heart to beleeue all that is written in the lawe and the prophets? Are we ſecure, and careleſſe, or rather are we not vnbeleeuing, and faithleſſe? is there not fire, as well as water: is there not death, as well as life: is there not hell, as well as heauen: ſhall all goe to heauen, that haue not thought of hell? *Deus nouit, qui ſui ſunt*: God knoweth, who be his: in the meane ſeaſon, there is neither man, woman, or childe, but ought to be enformed by it: *malum nõ vitatur niſi cognitum*: A man well warned, is halfe armed: for herein we recommend our ſelues to the church of Chriſt, and do teſtifie and proteſt, to the children of men, and to all the world, that no youth, or age, no nature, no ingenuitie, vertue, beautie, dexteritie, except chriſtianed, ſanctified, or reformed through faith and repentance, with the accompliſhment of right and iudgement, for any thing we haue learned ſhall

be

be able to deliuer them from the lake that burneth with fire and brimstone for euer. Hee that hath eares to heare, let him heare. May it be imagined, that Antichrist alone, or that woman sitting vpon a scarlet coloured beast, hauing seuen heads and ten hornes; or the dragon which draweth the starres from heauen, to throw them on the earth, standing ready to deuoure children, assone as they be borne: or gog and magog, as gathered to fight against the tents of the saints and beloued citie; or euen the diuell, the beast, and false-prophet, shall be tormented in that lake of fire, and none of those men and women, which for their ingenuitie, actiuitie, vertue, as some count vertue, are praised on the earth. *Nos adhuc pueri sumus, saith saint Chrysostom:* we are children all this while: for we some addict and adiudge all that is foule, euill shaped, miscasually abiected, the aged, the deformed, to death and hell fire: againe, what is ingenuous, vertuous, as it is called, faire, smoth, in good estate, plausible, pliable, affable, estimable, beautifull like children, we can not thinke heauen good ynough for them. This is the sinister iudgement of the world which thinke Apoc. 11.

not of hel fire, but for such as are cast aside of the world. Whereas they are to take consolation in Christ Jesus, which suffer with him: and euen they which still abide some crosse or other, as ignominy, reproch, calamitie. And contrariwise, all such haue to mislike, misdeeme, and mistrust, which enioy praises, felicities, aduauncements without interruption, whereof saint Hierom saith: *nimis delicatus es frater, si vis gaudere cum mundo, & latari cum Christo*, ye are nice brother (saith saint Hierom) if ye thinke to enioy Christ and the world. S. Ambrose saith, *inde incipit beatitudo iudicio diuino; vbi æruinna æstimatur humana*: what is esteemed of men, as miserable; there beginneth blessednesse by diuine iudgement. *fauas post fella gustauit Christus*: saith Tertullian: Christ tasted not hony, before he had smatched of the bitternesse of gall. *Sciunt sancti se, temporalibus supplicijs, vitare æterna*, saith saint Gregorie: The saints know (saith he) that by temporall punishments, they escape eternall. Wherefore the children of God, ought to appeale from earthly counsellers to the prophets and apostles: which prouiding for this bodie of sinne, procure nutriments, aides, tales,

aduance-

aduauncements, lucers for the same, giuing comfort to others to do the like, wheras themselues are the seruants of corruption, in that they see not the soule, but thorough a vaile or cloud, & as a pearle buried and hid, thinking all is safe and well, cast no perill, and much lesse are carefull, how the soule should subdue all earthly things till it may leade them, rule them, blesse them, as it selfe is the seed and earnest of blessednesse: shall these take upon them to giue counsell to others? shall these bee our leaders and rulers still? shall these be our friends still? preiudicially to such saint Paul entreth into jealousie and boasting himselfe, saith: yee suffer fooles gladly, seeing your selves are wise; yee suffer, if a man bring you into bondage, if a man deuour, if a man take, if a man exalt himselfe, if a man smite you on the face: 2 Cor. 11.

It is plaine that saint Paul entreth into a comparison betweene himselfe and false Apostles: and yet it is maruellous, that the Corinths should suffer such false Apostles, not onely to exalt themselues, but to bring them into bondage, to deuour them, to take away, and to smite them on

the face: But that it is more wonderfull, to se the wisedome of this world beare with all these things, in their secular leaders and rulers, as long as peace, agreement, loue, and (which is enimitie with God) as long as the friendship and lucre of the world raigneth and linketh them together. With what obseruation, obedience, submission, humilitie, are all magistrates, maisters and rulers receiued, saue Gods ministers, which bring the spirit of truth, shewing obedience onely to the faith, which is in Christ. Was there a lawfull comparison betweene saint Paul and those false Apostles? the one bringing the abundant blessings of the Gospell of peace: the other exalting, deuouring, taking, smiting: is the nature of man so resty with the world? so rustie to well doing; so rebellious to all that is of God; that euen in this latter age of the world, nothing seemes more bitter or grieuous, than spirituall rebukes: we we tempt God? are we stronger than he? are men so strong that they may abide the truth, but not his truth; wisedome, but not godly wisedome; lawes and ordinances; but not the lawes and statutes of the holy one

of

of Iſraell; croſſes and troubles; but not the croſſe of Chriſt, or the tribulation whereby we may enter into the kingdome of heauen. Doth not the merchant ſend his complices through the danger of the ſeas; and are they not at commaundement? doth not the huſbandman ſet his houſhold to labours and workes; and are they not contented? doth not a captaine ſet forth his ſouldiers to fight; and are they not obedient? rich men diſplace, diſgrace, deuour; and they are though not pleaſantly, yet patiently abidden: ſeruants though they be buffeted of their maſters, and kept in bondage, take it ſubmiſſiuely and are quiet; though one friend deceiue another, yet the bonds of friendſhip are not broken; though cenſors abuſe parents in their children, yet they are friends ſtill: A young ſcholler is pitifully corrected of his ſchoolemaſter (a moſt deteſtable corruption as is it vſed) & honors him as corrected for his fault. A handmaid abides moſt ſhamefull ſmiting and ſtripes of her young miſtreſſe (a moſt abominable inſolencie, and moſt apparant dotage to ſuffer it) and the handmaid is obedient ſtill. A great ouerſight in magiſtrats, parents

and gouernors, to iudge this not a heynous offence, to see lust ioyned with pride and cruelties, to the detriment of flesh and blood which in the realme is cared for too much, and herein being well seene, that a mistresse hath her will vpon her handmaid or maid-seruant, hauing no right of regiment, but houses and marriages: that likewise a yong schoolemaster hath his will vpon his scholler, whose voluptuousnes or anger is the childs vndoing: and to suffer it, as though it were a trifle, being indeed a pernicious euill cloaked with hypocrisie, tending to the maintenance of insolencie and lust in yong rulers, masters, and schoolemasters, and to the bondage and thraldomes of youth: for I may not say to the preiudice and detriment of any common-wealth which should grow or be builded among men. It is a wrong don to innocent children, and to the youth of the realme, that this inordinate affection in yong schoolemasters, yong masters and mistresses (as though lust is not the rod that beats the disciple, handmaid & prentise, which nevertheless are not alwaies children) is not espied, and with some order visited, as also being found condignly

and competently puniſhed. It is pitie but ſuch ſchoolemaſters ſhould haue good wiues; it is pitie but ſuch maſters ſhould be well puniſhed. Is it enough for aged & ſage men to eſpie ſuch folly in youth, ſuch ſimplicitie in the vulgar ſort? how is it that ye doe not reſcue it, or winke at it? how is it that the ſting of a ſcorpion is miſtaken for drinke and ſchoole-butter, of you that are old and ancient? for as the ſtay of great matters, lightly reſteth vpon few and not vpon the multitude; ſo ſome few hath our God and Lord choſen to inſtruct to withſtand the reſt, that if they alſo faile, the fall is the greater: *Paucorum virtus cuncta Romæ patrauit:* it was the vertue of ſome few that did all at *Rome:* is it not our Lords ordinance, that the number of men, that youth, that women and children ſhould be left vnto themſelues; but (as S. Bernard noteth) old men, Apoſtles, magiſtrats, fathers, ſcribes, &c. are ordained with a priuate charge of themſelues, to looke to the well doing or ſauing health of others: if theſe be found in their beds with their children, that nothing may awake them but ouermuch noiſe; if the clamors of the fatherleſſe orphanes and widowes,

with which, withall other righteousnes ascend to heauen, may not be heard of these but by verie importunitie, as we are threatned by a parable of the wicked Iudge: then will be fulfilled the saying of Ieremie: Thou hast scourged, but they take no repentance, thou hast corrected them for amendment, but they refused thy correction. Therefore I thought in my selfe; peraduenture they are so simple, that they vnderstand nothing of the Lords way and iudgements of their God: therefore will I go to their heads and rulers, and talke with them, if they know the way of the Lord and iudgements of their God: but these haue broken the yoke, and burst the bands in sunder: wherefore a lion out of the wood hath hurt them, and a woolfe in the euening shall destroy them: the leopard doth lie lurking by their streets, to teare in pieces all them that come thereout. The age of this world doth not beare, that either a lion out of the wood, or a woolfe in the euening, or a leopard lurking in cities should destroy, or teare men in pieces, which three beasts are threatned by the prophet: but by these we are to iudge of the like, or as great iudgements; for is it not of verie vnbeliefe, as though

Ierm. 5.

though faith in more abundance is not
erpected in this age that makes men not
to feare, either lion, woulfe or leopard:
that is, any ſubtiltie that may deceiue vs;
any ſtrength that may vanquiſh vs; any
violence that may deuour vs: for though
we ſhould actually (as Ieremie ſpeaketh)
go from the loweſt to the higheſt, might it
not be ſaid vniuerſally, and of all together:
they vnderſtand nothing of the Lords
way and iudgements of their God; they
haue broken the yoke and burſt the bands
in ſunder. This being ſo, or if this be ſo,
then may we inwardly cry againſt our
ſelues out of the fourth of Ieremie, ſaying:
Woe vnto vs for we are deſtroied: O Hie-
ruſalem, waſh thine heart from wickedneſſe,
that thou maieſt be helped; how long ſhall
thy vaine thoughts remaine with thee? for
a voice from Dan and from the hill of E-
phraim ſpeaketh out and telleth of deſtru-
ction: there commeth a ſtrong wind ſaith
the Lord through the way of my people;
neither to fan nor to cleanſe, for thus hath
the Lord ſaid; the whole land ſhall be de-
ſolate, the earth ſhall mourne; for the thing
that I have ſpoken to the prophets, purpo-
ſed and taken upon me to do, it ſhall not re-

pent

pent me, I will not goe from it: the whole land shall flee for the noise of horsemen and bowmen: they shall runne into dens and into woods, and climbe vp the stonie rockes: all the cities shall be voide, and no man dwelling therein. What wilt thou now do thou being destroied? for though thou cloathest thy selfe with scarlet, and deckest thee with gold, though thou paintest thy face with colours now, yet shalt thou trim thy selfe in vaine, for those that hitherto haue beene thy louers, shall abhor thee, and goe about to slay thee. Here, though we may do well to thinke our owne land threatned vnder the name of Hierusalem: yet if England set out armies into forrein lands, as well as forreiners send out their armies into England; if we besiege their cities as well as they besiege ours; then the name of Hierusalem, the men of Iudah or the people of God, is indifferent, and lighteth best vpon that kingdome people or citie, where the holinesse of God and his hope and feare dwelleth, and whose present danger is such, that they may say with ỹ prophet, מֵעַי מֵעַי, *viscera mea, viscera mea.* I can not be still, for I haue heard the crying of the trumpets and peales of warres:

Ierem. 4.

wars: and againe שבר על-שבר: *contritio super contritionē*: destruction vpon destruction: How long shal I see the tokens of war, & heare the noise of the trumpets? neuertheless this shall come vpon them, because my people is become foolish, and hath not knowne me, they are the children of foolishnesse, and without any discretion: לֹא בִינִים *non intelligentes*, not vnderstãding: to doe euill, wise they are; but to doe well, they haue no wisedome, this is the same that the Apostle vrgeth: I would haue you simple to euill, and wise to that which is good: and againe, be children in malice, but in sense and vnderstanding, be of a ripe and perfect age. For what an infatuation? what a darknes? what a blindnes is this? to beare with nature, age, crueltie, coercions, and punishments, as long as affinity, alliaunce, worldly lucer endureth; and so much to be scandalized at Gods professed seruants, as euery worde they say is a blow; euery touch a torment; euery sparkle of that fire, whereof our Sauiour saith, I haue brought fire into the world, and what remaineth, but that it should be kindled, as a lightning or thunderbolt, as it were leuelled to vndoo vs. Here the Pro-

phet

phet and the apostle may seeme to contend: the one counting all the children of foolishnesse, that are ripe and of a perfect age in maliciousnes, but simple in sense, and vnderstanding: the other touching euen children, and women, or effeminate persons, which by clothing themselues with scarlet, decking themselues with gold, painting their faces with colours, and otherwise trimming themselues, see not their owne shame, stand in awe of no daunger, and haue hope to inioy this glory of their world still. Vnto them wee may say with Isaie, (vnder the name of Babilon: vnderstanding by Babilon, men and women giuen to excessiue meats, and vestures:) As for thee O daughter, thou virgin Babilon, sit thou downe in the dust, sit vpon the ground O thou daughter of Chaldæa; for thou shalt no more be called tender and pleasant: Bring foorth the querne, and grind meale, loose thy broidred haire, &c. and againe, Sit still, hold thy tongue, get thee into some dark corner, O daughter Chaldæa, For thou shalt no more be called Lady of kingdomes. To this may be laid that complaint out of the fourth of Lam. The children of Sion that were alwaies in honour, and clothed with

Isaie 47.

the

the moſt precious gold; how are they now become like the earthen veſſels, which be made with the potters hand? they that were wont to fare delicately, periſh in the ſtreets; they that afore were brought vp in purple, make now much of foule cloathes. Neere ſhould I not digreſſe, to ſpeak of ſome enormious euils, hauing neither wiſedome nor reaſon in them: and eſpecially of the exceſſes or riots of women, and that at large; but there be three punishments left here, and to be induced by wars more horrible to them then death, and hell it ſelfe. Whereof the firſt is; that they are to be abhorred of ſuch as haue beene their louers, and that they ſhall goe about to ſlay them: The ſecond, that they ſhall ſit downe in the duſt, and ſit vpon the ground; that they ſhall bring foorth the quearne, and grind meale; and that they ſhall no longer be called Ladies, tender or delicate; The third, that ſuch as are cloathed in gold, & brought vp in purple, ſhall either periſh in the ſtreets, or make much of dung, (that is to ſay) of dunghie or euill fauoring garments. This moſt pernicious euill, againſt which we may moſt ominouſly cry out with our Sauiour: *væ mundo à ſcandalis*: woe be vn-

Iſaie 47.

Lam 4.

to

to the world because of offences, necessary it is that offences come: neuertheless wo vnto him or her by whom it commeth. As it is at all times most scandalous, so is it at the time of warres most detestable, and vnaduised which calleth all to fasting, weeping, and mourning, and both to sackcloth & ashes, I speake of scandall or offence, offering venom, or rather a silken halter to the modest and innocent; a lower grape in stead of a sweet, whereof the mothers haue eaten, and the childrens teeth are set on edge: which seemeth faire and pleasant, but indeed is most tyrannous and cruell. For be it well discerned, and it will be found, that the ioyes rising betweene men and women, of meats, and garments, enioying stately behauiour, and the pride of life and beautie, doth cast such a preiudice vpon the rude and euill fauoured, that none appeare to great men and women greater sinners, then such as lacke these wedding garments. A faire garment couers many a foule euil; enwalled they are, from death, imprisonments, ignominies, and rebukes, to all which they are disaduantaged; and hastened which lacke them, as men that are without doores. For of stately men and

women

women they cannot be enioyed, which will be faine to execute iustice vpon such as are rough and rude in the out side, bruised with labors, wasted with miseries, which could neuer weare soft raiment, because of their hard burdens: whereby magistrats are faine to spare, as Saul did Agag, and Ahab Benhadad; so the mightiest, as also the most ciuill and comliest, as such as are delighted to raigne, or rule with them. Now this is a betraying, and traducing of the poore helplesse man, who is taken as a flie in the spiders webb, where the mightie burst through it: wherein the heroicall minds of captains, as generall captaines, captaines of 1000. of 100. of 50. is to bee doubted of, which standing so much vpon honour, or iustice by law of armes, or wisedome in militarie discipline, will be faine to proceed against defamed, maimed, wearied, or abashed souldiers, and that in rigorous maner; whereas if the comfort of his nature had not beene spent, if he had neuer fallen into the hands of his enemies, and according to that proverbe, (if he were aliue, as he is dead,) he would haue beene found as vnguiltie as his fellow souldiers; it is for Catelines and

not

not for christian souldiers, where they
haue once set their foote to fight, there to o-
uercome or die: *Homo fugiens denuo pugna-
bit*: A man fights twise, that flies at his
time. Shal he that putteth on his harnesse,
boast himselfe as he that putteth it off? are
not the ends of the warrs vncertaine? is
there such difference betweene man and
man? againe if the Lord goe not forth
with our armies, how can the victorie be
ours? were the Romanes victorers still?
were the Iraclits? was Pompei? was Ce-
sar? for the couetousnes of many captaines
and souldiers, their ambition and hope of
felicities (not vnlike Publius Lentulus
dreame, that hee was the third Cornelius
to whom the Empire of Rome should
be deuolued) is to be withstood aswell by
ordinary reason, the course of nature, as
also by the interest we haue in the same in-
heritance, the equality in the same redemp-
tion, the faith which makes vs all but one
in Christ Iesus: whereby as we acknow-
ledge that they are our brethren, with
whom we fight, heires of eternall blessed-
nesse aswell as we: So we ought to con-
fesse, that we may make shipwracke, or be
drowned in the Seas, aswell as they be
slaine

Thus this holy man charitably conceiueth of them, thatin generall who though the pitch of Rome haue defiled them in diuers superstions, do yet hold one faith with vs, as not hauing tasted of the depth of Sathan in the popish idolatrie.

ſlaine in the ſiege or field, aſwell as they ſuffer perpetuall exile, captiuitie, bitter vndoings, and the extreams things which men are afraid of, aſwell as they. Now this being weighed as it ought to be of all chriſtian ſouldiers, that men are going aſsone to ruine as to victorie; to miſerie as to felicitie; to bad as to good; ſhall it bee commended in a Chriſtian to ſay with Turnus: I care not for him, *Etiam ſi præſtet Achillem*: Though he were as valiant as Achilles: or ſhal not that chriſtian be acoũted for the beſt ſouldier, which fight ſ with Aeneas againſt his will, and ſtands and lines harneſſed: *Vt qui putet extremum ſemper adeſſe diem.* As one that thinks his laſt day and the latter end of his life is come: for were there any care in men to further the ſoules bliſſe, as there is of worldly lucre; it would not be thought, that the ſouldier alone ſhould take aduantage of euery battell, ſkirmiſh or fight, to thinke that the day of his viſitation draweth nere: but euen we which are at peace, and (as the prophet ſpeaketh) ſit vnder the vine and figge tree, ought by the contemplation of theſe warrs enſuing vpon the world, awake out of ſleep; and by thinking of our Lords day,

vp our day to approch, to become more vigilant, heedfull, zealous, to denie our selues in this life, and to liue a continuall breathing and meditacion of the life to come; for is this a time to sit vnder vines & figtrees, to enioy them, to enioy wines, houses, vineyards, and (as Perseus saith) *vmbratipatina viuere*: to liue to our nointed dishes: it had no successe, but it was a most abstinent fact and answer of Vriah to king Dauid, when he was threatned to goe to his house and Beersheba: The Arke of Israel and Iudah (saith he) dwell in pauilions, and my Lord Ioab, and the seruants of my Lord sit in tents vpon the flat earth, and shal I then goe into mine house to eate and to drinke, and to lie with my wife? By thy life, & as sure as thy soule liueth, I wil not do the thing. Vriah indeed was to returne as a souldiour, and therefore returned and was slaine with the sword of the children of Ammon: See the pietie, fortitude, and zeale of Vriah: Vriah would not goe to his house (though discharged of the king) to eat and to drinke, and to lie with his wife, while the Arke of Iudah dwelled in tents, and while the men of Israel were pitching their tents vpon the face of the field. We

2.Reg.11.

haue

haue to follow, though not the fortitude, yet the zeale that was in Vriah to the Ark of God. And as for our brethren, which do *caſtramentari ſuperficie campi*, which do pitch their tents vpon the face of the earth: we ought to condole and ſuffer with them; they fight; fight we ſhould againſt fleſh, ‖ ſinne and ſathan, and the corruptions of ‖ the world: walking in the fleſh, yet we do not warre according to the fleſh: for the weapons of our warfare are not carnall, but 2.Cor.10. mightie through God. Ye haue not yet reſiſted vnto blood, ſtriuing againſt ſinne, ſaith the Author to the Hebrewes: caſt all Heb.12. your care vpon God, for he careth for you; reſiſt your aduerſarie the diuell; be ſtedfaſt in faith (ſaith ſaint Peter) knowing that the 1.Pet.5. ſame afflictions are accompliſhed in your brethren that are in the world. We haue need therfore that liue in peace to arme our ſelues with the ſhield of faith, the breaſtplate of righteouſnes, the helmet of ſaluation, & not to be of ſuch vnbeliefe, as though theſe ſpirituall armors were not of might, through our God to vanquiſh our earthly and ghoſtly, deadly and mortall, viſible ‖ and inuiſible enemies; we haue alſo after ‖ the example of Vriah to fight for the arke

of God: *pro aris & focis*; as well for our temples and churches, as for our fields and houses. It is written in the 79. Psal. בָּאוּ גוֹיִם בְּנַחֲלָתֶךָ. The heathen are come into thine inheritance, thy holy temple haue they defiled, and made Hierusalem an heape of stones; the dead bodies of thy seruants, &c. When the arke of God was taken, as it was once of the Philistines: we reade that Eli the high priest fell backward, broke his necke and died. And how shall not the priests of God, though not to the breaking of their neckes, and death it selfe fall backward, and fall vpon the face of the earth, when they shall see the Arke of God, that is their temples and churches inuaded of most cruell enemies? wherefore then do they not before the enemies inuasion, and before the sight and sense of such tyrannous desolation and prophanation, cry out betweene the porch and the altar? wherefore do not they and we, and all men by them, and with them, lift vp pure hands; not as the prophet speaketh in the porches or at the altars: but (as the Apostle vrgeth) in all places. Wherefore do they not offer the Corinthians, that is the people or the charges committed vnto them,

them, as liuing ſacrifices vnto God, without ſpot and blameleſſe before him: wherfore ſhould there not be ſome aduenture giuen in the battell that is ſet before vs, as captaines and ſouldiers are faine to giue aduenture in the time of warre: whether we may poſſibly attaine to that moſt abſtinent life, a rule or forme whereof is ſet downe where the apoſtle ſaith: But that I ſay brethren, becauſe the time is ſhort: It remaineth that they alſo which haue wiues, be as though they had none; and they that weep, as though they wept not; & they that reioice, as though they reioiced not; & they that buy, as though they poſſeſſed not; and they that vſe this world, as not abuſing it, for the faſhion of this world goeth away. Giue we an aduẽture or attempt to ẏ higheſt abſtinence, & happily we may attaine to ſome meaſure, or which is as much as is wiſht for our own meaſure in chriſtianity. It is written: Let no man appeare emptie before the Lord. Now what is it at this day not to appeare empty before ẏ Lord: ẏ prieſt to bring a ſermõ, ẏ people to preſent themſelues at a ſacramẽt, to honor mariages & burials: they are readie to anſwere with ẏ rich man, all theſe things we haue

obserued from our youth; the sermon more zealous, ỹ sacrament more blessed, ỹ marriage more holy, the burial more contemplatiue, euery spirituall action more deuoute is נדבות that is the frē will offering to make attonement betwæne God and vs: for is there not feare lest we shall be bereaued, euen of these holy things of Dauid which are faithfull within a short time, of some of our priests, and many holy men and women: Are not our churches and temples specified plainely enough by the name of the Lords temple; when it is said: thy holy temple haue they defiled, and made Hierusalem an heape of stones: Are not our priests and euen our holiest men, to plainely specified when it is said, the dead bodies of thy seruants haue they giuen to the foules of the aire, and the flesh of thy saints vnto the beasts of the field. The tyranny of armed souldiers, full of wrath and reuengfull, leaues no hope for men or women to escape, being also specified in the 74. Psalme, that such heathenish warriers had shedde the blod of his saints like water in euery side of Hierusalem, and there was no man to burie them; we may learne it of Adam. But it

is

is not the ſafeſt way in matter of ſinne or danger, which ſome godly perſons and deuout women, or perhaps ſome careleſſe perſons and godleſſe women do, to deriue all that is naught, fearefull and dangerous vpon others from our ſelues: doth not our Lord threaten by the prophet, that in the extirpation of a citie, realme or kingdome, he ſhall deſtroy the iuſt with the vniuſt, the righteous with the wicked? And yet Eze. 21.
it is not Noah, Iob and Daniel ſet vpon the wal, teſtifying; that if it be any thing, it is they that ſhall defend it. Now albeit, how farre we differ from Noah, Iob and Daniel, all the world ſeth: yet as king Aſſuerus ſtretched out his rod to him that approched: ſo the Lord ſtretching out the rod of mercy, loketh that ſome or other ſhould with Elias ſtretch out hãds, or with Moſes ſtand in the gap, as finding that wrath is going from the almightie, leſt the voice of the Lord by the prophet be fulfilled: The day of vengeance is aſſigned in my heart, and the yeere when my people ſhall be deliuered, is come. I looked about, and there was no man to ſhew me any help. I maruelled that no man held me vp: then I held me by mine owne arme, and my fer-

venmes ſuſtained me: And thus I will tread
downe my people in my wrath, and bathe
them in my diſpleaſure. This is the ſame
Iſai 63. that the Lord teſtifieth againe by Eze-
kiel, ſaying: The people in the land vſeth
wickednes, extoꝛtion and robery: they
vexe the poꝛe and needie, and oppreſſe the
ſtranger againſt right: And I ſought a-
mong them foꝛ a man that would make vp
Ezek. 22. the hedge, and ſet himſelfe in the gap be-
foꝛe me, in the lands behalfe, that I ſhould
not deſtroy it. But I could finde none:
therefoꝛe haue I poꝛed out my diſplea-
ſure vpon them, conſumed them in the fire
of my wꝛath; their owne waies will I re-
compence vpon their owne heads, ſaith the
Lord God. This is ſo ſpoken as if our Lord
would not conſume vs in his wꝛath, if
there were but one found, that might ſet
himſelfe in the gappe beſoꝛe him: verely
there was Lot in Sodom, Rahab in Jeri-
cho, Iudith in Bethuel: foꝛ if there be no
hope that in all our land, none may reſem-
ble Iob, of whom it is: that in the land of
Iob. 1. 11. Hus, there was a man, whoſe name was
Iob, the ſame was a perfit and iuſt man,
one that feared God, and eſchewed euill:
yet as penitent ſinners, with Rahab, Lot

and

and Iudith, or euen with publicans and ſinners, we holding of his mercies, may crie for mercie to our God, who hath promiſed, ſaying: thou diſobedient Iſraell, turne againe, and I will not bring my wrath vpon you, for I am mercifull; and I will not alwaies beare diſpleaſure againſt thee. And againe, O ye diſobedient children, turne againe ſaith the Lord and I will be maried with you: for I wil take out one of the citie, & two out of one generation from among you, & bring you into Syon. How ſhould we not be aſtonied, afraid and abaſhed at this? for if one of a citie, two of a generation ſhall be brought into Sion, as meant of that euerlaſting Sion; what ſhall become of the reſt that are counted thy people, and haue thy name giuen vnto them: Call me father, and ſhrinke not from me ſaith the Lord: the voice of the children of Iſraell was heard weeping & wailing, for that they haue defiled their way, & forgotten God their Lord. O ye diſobedient children, turne againe, & ſo ſhall I heale your back-turnings. Loe we come vnto thee, for thou art the Lord our God; confuſion hath deuoured our fathers; for we and our fathers from our youth vp Ierem. 3.

vnto

Iere.3. vnto this day, haue ſinned againſt the Lord our God, and haue not obeyed the voice of the Lord our God. Repentance therfore it is, acknowledging that we and our fathers haue ſinned, ỹ ſtopped vp the gap betwéene the Lord and vs, תשובה a conuerſion of will that is fruitfull, and hath amendment of life with it. And who ſeth not that warrs with other ſcourges and plagues, are ſent for fruite of our repentance? for if we were of a ripe and perfect age in the ſchole of Chriſt, knowing that repentance is not an affection or a ſigh and ſob of the heart: but a very dereliction of euill, with a new life and doings, entred and ſuſtained: wee would diſcerne betwéene time and time, betwéene cauſe and cauſe, wherein both the clergie and the people may learne of Vriah, though a ſouldier, that when the arke of God is readie to be taken, when Ioab the captaine & whole armies abide in the open field; as he thought it not his time to goe to his houſe to eate and drinke, and to lie with his wife; ſo we, becauſe of the time proclaiming warrs, aſwell to England as to the world, we ſue a diuorcement of euill, we become ſorrowful for our repletions and ſatieties in meats and drinks, we

rue our ſurſets taken of women; to con-
clude, we forſake our owne vnrighteouſ-
neſſe, and lay hold on eternall life, we ſet
onely vpon things lawfull and ſeemely, ta-
king reconciliations, reſtitutions, diſtribu-
tions, as the firſt ſteps towards a new life;
then as men that haue farre to goe, haue
not to reſt; ſo we couet the better gifts, pro-
ceeding to lawfull deedes from vnlawfull;
from lawfull things, to that, that is expe-
dient, from the expedient, to things edify-
ing, and exemplifying towards others;
that as we read of Crœſus who was dumb
before; when his father ſhould be ſlaine,
cryeth out notwithſtanding, *O homo ne in-
terficias patrem.* O man ſlaie not my fa-
ther: ſo though dumbe to this day, yet ſee-
ing our churches like to become heapes of
ſtones, our daily ſacrifice like to be aboli-
ſhed, the bloud of the ſaints and ſeruants
of God ſhed like water vpon the earth, their
carkaſe lying vnburied, no age, no ſexe,
no perſon ſpared, all which we are ſubiect
vnto aſwell as all others; that we burſt
out into cries, teares, and prayers, become
more fruitfull in our ſtewardſhips; more
zealous to diſcharge that fiue, two or one
talent receiued, we ſeeke to adioyne to ho-
lineſſe,

lineſſe, integritie and ſincere affection; to faith, vertue; to knowledge, temperance; aboue all things induing our ſelues with brotherly loue, and humilitie: we ſuſtaine the orphan and widow, the comfortleſſe and needie, we helpe them to right, that ſuffer wrong; that either by our amendment and ſuch ſacrifice, theſe preſent dangers may be auoided; or if they muſt needs come vpon vs, weee may liue and die in Gods fauour, which from the day of our birth to the day of our death, is all the bliſſe we ought to ſeeke for. Our life is but a meditation of death; we are to thinke of life and death as mortall men; of euerlaſting life and euerlaſting death as chriſtian men, whereof if we bee ſtill to be remembred becauſe of mortalitie, howe much more when our mortalitie is augmented with miſerie? Suffer me (good reader) to paſſe ouer with ſilence theſe pitifull times, ſeeing they be no more pitifull then manifeſt and generall, as who is there that ſees them not, or hath not his part in them? and wherefore ſhould the euill that is ſuffred be reported? or wherefore ſhould the thing that is foretold, more rather then the thing which we haue felt? the iſſues whereof are

dangerous

dangerous and fearefull: ſtill all that are ſecure, ſtanding like the parts of a houſe, yet vntouched, which by likliho̅d muſt be pluct downe aſwell as the reſt. Shall the pen of a writer prophetically warne of euils to come, where men are but to ſhut their doores againſt them? The day is come the daie is come alreadie, the morning hath appeared of euils: it is not (good Reader) a comet or an ecclips that we ſtand vpon: we haue ſeene a morning, or rather a day euill; and onely is not of thoſe of whom it is in the prophecy: we haue made a couenant with death and with hell; or we are at agreement, and though there goe forth a ſore plague, it ſhall not come vnto vs: for we haue made falſhood our refuge, and vnder vanitie are we hid, whereof it followeth: the couenant yee made with death ſhall be diſanulled, and your agreement with hell ſhall not ſtand; yea when the ſore plague goeth foorth, it ſhall take you away: for early in the morning euerie day, yea both day and night ſhall it goe through, and when the noice therof is perceiued, it ſhall gender vexation; for the bed is narrow and not large, and the couering ſmall, that a man may not winde

Iſa. 28.

himſelfe

himselfe therein: this straight bed and co-
uering is thought to be a prouerb signify-
ing the straight siege of Hierusalem, which
is also threatned by the prophet Isai in the
chapter following, in these words: woe
vnto thee Ariel, Ariel, thou city that Dauid
dwelt in; I will lay siege vnto Ariel, so that
there shall be heauines and sorrow in it,
Isa.29. and it shall be vnto me, euen as an altar of
slaughter. This word אריאל is as much
as the altar or the lion of God; wherof we
may obserue, if that Sion it selfe, the
strongest as the lion, if the altar of the ci-
tie that Dauid dwelt in as the holiest,
could not escape; then it is not our holi-
nes, and much lesse falshod and deceitful-
nesse, that shall be able to hide vs from so
sore a plague. And whereas we haue seene
sore plagues publikly and personally, light
vpon others on the right side and on the
left, and they haue not come nere vs; it
becomes not christian men to thinke that
it is either their sinfulnes or our righteous-
nesse that made them to suffer vs to escape
such horrible and vnexpected troubles, and
that considering the season: because this
old age of the world, by warres, seditions,
vproares and tumults, threatneth disturbances,

bances, ouerthrowes of realmes, cities, and kingdomes. And how ſhould priuate men of all ſorts, with women and children eſcape the ſworde, or ſundry kinds of death, as alſo the preparatiues, as exiles, incarcerations, captiuities, the hands of their enemies, &c. Xerxes king of Perſia, ſeeing a huge companie of his people and ſubiects about him, fell a weeping; and being aſked wherefore he wept, hauing cauſe rather to reioice for the multitude of his ſubiects: I weepe (ſaith he) that within a " ſhort time there will not be one of theſe " left aliue: ſo he that ſhall conſer the ruines of thouſands that haue periſhed within theſe twentie yeeres by the ſworde, ſhipwracke, ſudden deaths, and that diſeaſe which is commonly called the plague or peſtilence, with ſuch as within a ſhort time are like to periſh of the ſaid calamities, as alſo of hunger and famine, one of the ſignes of the figge-tree, budding vpon the later end of the worlde, may weep with Xerxes, or rather exclaime with the prophet Ieremie, ſaying: O who will giue my head water enough, and a well of teares to mine eies, that I may weepe night and day for the ſlaughter of my people? Doe we

thinke

thinke that our Lords iudgements haue an end in them that haue felt them already; or doe we thinke that greater are to come, and yet we which liue in peace shal escape them for euer? And what if we escape euils that are mortall for euer? לעולם *in æuum. seculum:* that is for our euer, or age or time. Well men may sit vnder their vines and fig trees, liue in their houses, die in their beds: but neither may these blessings perswade our hearts, that Gods blesse is vpon vs, neither is it euident, whose torment shall be greater at the hower of death. And as for iudgement after this life; shall we beleeue that we ascend to heauen, and they descend to hell, because they died in the field, and we in our beds? or because they made shipwrack in the seas, or fell into the handes of their enemies, or lie vnburied in the streets, and we passe our life in quietnes without care, feare or danger, liue at home, and haue no doubt, but we shal be honorably or honestly buried (as our fathers were) in the churches or church-yeards, or graues and sepulchers builded for vs? This sinister iudgement of the world (which bequeaths a blessed end to such as haue liued quietly,

and

and ſo die; and is afraid what doth be come of them which abide ſome cruell or extraordinarie end, is to be corrected and controlled. *Noli timere, prorſus confirmo, audeo dicere, credidi, propter quod loquutus ſum:* *Non poteſt male mori, qui bene vixerit.* Feare not (ſaith ſaint Auguſtine) I auouch it to the vttermoſt, I am bold to ſay it; I beleeued, and therefore I ſpake. He can not die ill, that hath liued well. *Iam tu dices tibi; num multi iuſti naufragio perierunt? certè non poteſt male mori, qui bene vixerit:* Now thou ſaieſt to thy ſelfe; haue many righteous men periſhed by ſhipwrack? *certe non poteſt male mori, qui bene vixerit:* ſurely he can not die ill that hath liued well. *Num multos iuſtos gladius peremit hoſtilis? num multos iuſtos latrones occiderunt? num multos iuſtos beſtiæ deuorauerunt?* Hath the ſword of the enemy ſlaine many a righteous man? haue many iuſt men fallen amõg theues? haue many righteous men bene deuoured of beaſts? To all theſe S. Auguſtine ſtil anſwereth: *certe non poteſt male mori, qui bene vixerit:* Of a truth he can not die ill, that hath liued well. *Nonne has mortes martyres ſubierunt, quorum Natalitia celebramus:* did not the martyrs ſuffer theſe kinds of deaths, *Aug. de diſt. Chriſtia. cap. 2. 10.*

deaths, whose birth-daies we celebrate? *Quid proderat diuiti sepulchrum marmoreum, sitienti apud inferos? Quid oberat pauperi, panni cum sanie vlcerum eius, requiescenti in sinu Abrahæ?* what was the rich man the better for a graue of marble stone, lying athirst in hell? what was the poore man the worse for his poore clothes araied with the noysome matter of boiles, resting in Abrahams bosome: *Dic mihi quis bene mortuus est, quis male?* Tell me who died well, who ill? *An vis aromatibus sepeliri & apud inferos sitire? disces ergo bene mori, si didiceris bene viuere*: wilt thou be buried in swiete odours, and lie thirsting in hell fire? thou shalt learne therefore to die well, if thou shalt learne to liue well. Now this age inuites to a reformed life, & bids men put themselues in order to liue well, that they may die well. And as warres, tumults, seditions, plagues, famines, according to Esdras, are sent for amendment; so it is prophecied as well by Esdras, as by the prophets and apostles: that they shall portend and foreshew the latter ende of the world, which is so manifest, that in stead of alleaging the places, I had rather the prophet Esaie should be heard, crying for woe,

and saying: O stubburne and faithlesse ge- Isai. 48.
neration, that haue not set their hearts a-
right; heare this yee that be called by the
name of Israell, which are freemen of the
holy citie, and looke for comfort in God,
whose name is the Lord of Hostes, the
things that I haue shewed you euer since
the beginning; haue I not brought them to
passe immediately as they came out of my
mouth, and declared them and they are
come? Howbeit I know that thou art obsti-
nate, and that thy necke hath an iron vaine,
and that thy brow is of brasse: this the pro-
phet crieth out vpon Israell. But is it not
our necks that hath an iron vaine? is it
not our brow that is of brasse? Are not we
euen worse than those hipocrites mentio-
ned by our Sauiour in the 16. of Matth.
which go not so much as out of our doores,
to see whether the skie be red or lowring,
whether the weather will be faire or foule?
seeth our Sauiour mention these times
without cautions & contestation of watch-
fulnesse & repentance? for the heauinesse
and perplexities of them, search and see, yee
that be called by the name of Israell, whe-
ther these comminations be fulfilled in our
sight, or whether the mystery of the be not

working alreadie? השרוילו: haue vnderstanding & make others vnderstand the
|| times & seasons of times, that are stil behol-
|| ding the skie of the scripture, yée that continually heare the voice or voices of the Lord by the prophet and the apostle; beware of too much honie; discend with Moses from mount Sinai to the people; abide not still with Adam in Paradise; cloake not securitie with the title of holinesse; neither transmit faults from your selues by agrauating other mens sinnes: for what will yée doe? will yée heare the voice of God walking in the garden (as it is written) in the cole of day, and hide your selues among the trées of the orchard, & say with Adam: the woman that thou gauest me, &c. shall the woman say, the husband that thou gauest me? shall men and women that be hallowed in the scriptures, but doing nothing, say: the brothers or sisters that thou gauest me haue beguiled me, and I did eat. And did not the Lords iudgements light as well vpon the man as the woman, and the woman as the serpent? doe we not in deed looke vpon the skie, and say: it is red, we shall haue faire weather; it is lowring, we shall haue foule weather; and behold it is

blood-

blod-red, & can it not be diſcerned, what weather we ſhall haue? wherefore ſhould the voice of the preacher, or the pen of the writer, alledge the prophefying of our Sauiour, as namely in the 24. of Matthew, and the reſt of the Euangeliſts, rather than refer them to the meditation of godlie men and women: it will ſone be found that ſuch fortunes both in warre and in peace as we ſée and heare, haue béene foreſhewed for this latter age of the world by the apoſtles; as the old age of men were wont to be forewarned by the prophets; and that whatſoeuer things haue béene foreſhewed of old, haue euer come to paſſe, euen as they came from the mouth of the Lord; I haue referred the godly to the conference of the ſcriptures: I call vpon them with ſaint Chriſoſtome: *Comparate vobis biblia ſaltem noua teſtamenta:* get you Bibles, at the leaſt the new Teſtament. It is time to reſort to them to reade them, to contemplate, to fight with them and for them: haue yée not read of a time where-
in the people of God with one hand did the Neh. 4.
worke, with the other held their weapons? and how that euery one that builded had his ſword girded by his ſide, and ſo buil-

ded, and the trumpetters standing before them: where of we say: this ought yée to do, and not to leaue the other vndone, that is, these warlike times cals vpon men to turne mattocks into speares, and sickles into swords, and yet not to leaue the worke vndone: for albeit there be some differences betwixt the vile and voluptuous, and them that are still busie about some worke or other: yet in an age, wherein we are all readie from our Sauiour to say one to another: sell thy coat and buy thee a sword: wilt thou hold thy selfe excused, if thou worke still? In the meane season we exhort you according to the example of Nehemiaes souldiers, to take in stead of swords, barkes in one hand, and your worke in another. Is there any house without a sword, harnesse, or other furniture fit for warres? euen so, is there any house without a Bible, a new Testament, and other holy and godly writings: the prophet saith, בית חל עשר בחור: they haue made the house of God the house of vanitie: should not euery house be charged with a Bible? for worse were that house than the house of vanitie, where Gods booke or no part of it dwelleth: make therefore

foꝛe your houſes of the houſe of vanities, oꝛ rather of darkeneſſe, Gods houſe בית: wherein by his woꝛd and following thereof, his honour dwelleth. Where two or three be gathered together in my name (ſaith our Sauiour) I am in the middeſt of them. See how gratious a promiſe there is annexed to men and women, be they fewe oꝛ many that ſhall aſſemble themſelues in the name of Chriſt Jeſus. Wherefoꝛe if there be but fower oꝛ fiue, if but two oꝛ three in a houſe, yet let them come together in his name; oꝛ if they lacke number, what aileth vs, that as in all other things we ſeeke not aſſiſtance of neighbours and bꝛethꝛen, were there faith and hope in vs, were there dꝛeadfulneſſe and the feare of God in vs, would we not ſeeke to beare one anothers burden in ſoule matters as well as in all other things? Our Lꝛd afforeth ſpace of repentance: the whole diſpleaſure of the almightie is not yet riſen to come vpon men: ſnares, fire and bꝛimſtone hath not yet beene our poꝛtion to dꝛinke; the enemy hath not yet done his vttermoſt violence; yet our cities, houſes and churches ſtand as they haue done: we exhoꝛt you therefoꝛe to bꝛing the Arke of

God into your houſes while ye may: may
ye not reade that where it was, the houſe
was bleſt with it? we exhort you to fall to
prayer, to the hearing, reading, meditating
and following of the Scriptures. If a man
hath drawen his ſword, wherefore do ye
not reſiſt him? but if it be the almightis
|| that hath drawen his ſword, what ſhould
|| we doe but take ſanctuarie and flée to the
aultar? Indéed exception may be taken,
as not ſurely ſpoken to vs, or any other
nation now, which was once threatned to
Egypt, Babylon or Hieruſalem. But that
as S. Hierom moneth ſome by the exam-
ple of the Niniuites; ſo by the burden of
Egypt, Babylon and Hieruſalem, we may
be ſtirred to repentance: yet there is no
euaſion from the prophecie of Ieremie moſt
vniuerſally and generally ſent vnto al na-
tions, where the Lord ſaith: If I take to
root out, to deſtroy, or to waſte any people
or kingdome, if the people againſt whom I
haue this deuiſed, conuert from their wic-
kedneſſe, I repent of the plague that I haue
Leuit.18. deuiſed to bring vpon them. Againe:
When I take in hand to build or to plant a
people or kingdome, if the ſame people doe
euill before me, and heare not my voice; I
repent

repent of the good that I haue deuiſed for them. This being pronounced from the Lord, he commaundeth the prophet, ſaying: Speake vnto whole Iudah, and to them that dwell at Hieruſalem: Thus ſaith the Lord; Behold I am deuiſing a plague for you, and am taking a thing in hand againſt you; therfore let euerie man turne from his euill way, & take vpon you the thing that is good and right: But they ſaid, no more of this; we wil follow our owne imaginations, and doe euery man according to the wilfulneſſe of his owne mind. Now who is there ſo vnaduiſed, that ſées not our ſelues called vpon vnder the names of Iudah or Hieruſalem? what ſhall we ſay then? that our Lord takes in hand to rote out, waſt and deſtroy vs: I affirme it not, but to ſay that which we ſée: feare I doe, that the Lords ſword is drawne, whetted & ſharpned; and wherfore not againſt England, aſſoon as againſt any nation or kingdome? therfore it is time that we take example, the Aegyptians and the Aſsirians, or rather the Iſraelits or Niniuits; it is time we repent and turne from our euil waies, that the almighty may repent and turne from the plague he hath deuiſed againſt vs; time it is that euerie

one conuert from his wickednes, and take vpon him the thing that is good and right. Wherefore bee it curious and aboue our measure, to seeke whether the almightie wasteth or planteth, or roteth out England, or any other nation; and be it obserued, aswel vpon rebellions, byroares, dissentions, as other plagues, that vpon euery of these euery where, in the bookes of the prophets we are called vpon to repent, and turne from our euill waies. And therfore in the eight of Ieremie, where it is said that the bones of the kings of Iudah, the bones of the princes, of the priests, and prophets; yea the bones of the citizens of Hierusalem, should be brought out of their graues, and laid against the Sunne, the Moone, and all the host of heauen: it followeth, Thus saith the Lord, doe men fall so that they rise not again, or if Israel repent, will not God turne againe to them? wherefore then is the people gone so farre backe, that they turne not againe? they are euer the longer the more obstinate, and will not be conuerted, for I haue looked and considered, but there is no man that speaketh a good word, there is no man that taketh repentance for his sinne, that will so much as

say,

ſay, what haue I done? A complaint it is both perſonall, and vniuerſall; vniuerſally whole Iſrael is complained of, that they haue turned ſo farre backe, that they riſe not againe: then euery one is viſited, to ſee whether any would ſo much as ſay betweene God and himſelfe, *Quid feci?* מה עשיתי What haue I done? which is none other thing, but as if any ſhould lament by himſelfe crying; O wretched man that I am, my ſin is euer before me; mine owne heart condemneth me for ſuch or ſuch euill; and God is greater then the heart, and knoweth all things: *hen quanta de ſpe decidi* from what hope am I fallen? how ſhall I doe? this remorſe or feeling would preuaile to newneſſe of life, for lack whereof euery one is accuſed to runne like a fierce horſe headlong to the battell. The ſtorke in the ayre knoweth his appointed time, the turtle-doue, the ſwallow, and the crane conſider the time of their trauell; but my people wil not know the time of the puniſhment of the Lord. Our Lord leaueth here, that we as the people of God ſhould know the time of the puniſhments of the Lord: To which ende wee are ſent to the ſtorke, turtle-doue, ſwallow, and crane,

Iere. 8.

for

for comparing with that people of God, or rather thinking our selues as Gods people, wee haue to consider of these daies as the time of our trauell, or at least as a time of trauell, for though it be not the time wherein the voice of the mill, or the light of the candle shal cease: yet it is a time, wherein the voice of the bride, and bridegroome ceaseth, wherein laughter is turned into weeping, and feasting into fasting. O that our weeping were turned into repentance for sinne, and our fasting into abstaining from euill, in the 5. of the 4. of Esdras, Concerning the tokens (saith he) there shall be confusion in many places, and the fire shall be oft sent out againe; and the wild beasts shall change their places; and monstrous women shall beare monsters: and salt water shalbe found in the sweet; and all friends shall fight one against another; then shall all wit & vnderstanding be hidden, and put aside in their secret places; then shal vnrighteousnesse and voluptuousnes haue the vpper hand vpon the earth; one land shall aske another, and say: is righteousnes gone through thee? and it shall say, No: To shew thee such tokens I haue leane, and if thou wilt pray, weep againe, and fast seuen daies,

thou

thou ſhalt heare greater things. This being ſpoken of the world it ſelfe, for Eſdras in the 3. and 4. booke, moſt plainly falleth in with ỳ Euangeliſts touching the wars, famines, and other ſcourges threatned to the ende of the world, the preachers voice, or ſcribes pen, doth not preſcribe to any people or kingdome; doth not pronounce that it is we or they, this or that nation, which the author prophetically threatneth, or which the Lord ſhall plant or build, rote out or deſtroy; but being ſo ſinfull men as all others, we do not amiſſe to gather the ſence of the ſcriptures, to conferre them with our owne times, and native countrey, wherin we may moſt firmely conclude; that we ought not to excuſe our ſelues, our countrimen, or countrey, as if an Engliſh man ſhould thinke that England, or an Iriſh man that Ireland ſhalbe preſerued, though warres, ſeditions, and tumults be menaced to the world, for proteſting and pronouncing this to be a moſt deteſtable ſecuritie, a moſt inexcuſable folly, a moſt dangerous ſinfulneſſe: *Tormenta quædam adhibemus*: we do as it were torment men before their time, becauſe we tel of their dangers before they come: obſerning, ſearching

ching, digging, asking, applying, as name-
ly: whether any such confusion, or mon-
strous tokens mentioned by Esdras, whe-
ther any such fire and water, any such figh-
ting & tumults, as wherin one friend hath
beene faine to fight against another: or
whether as in seditions and sudden vp-
roares, all wit and vnderstanding hath
failed, as shut vp in their secret places; or
whether as in warres and rebellions, vn-
righteousnesse and voluptuousnesse haue
not had the vpper hand; or whether we
haue seene any of these things, and should
not take them as sparkles kindling a fire,
as seeds growing vp towards a harueſt,
and as the beginnings of sorrowes, and
the forerunners of the last and vttermost
euils? This Esdras would be entertayned
(and not altogether as a stranger) with
the Prophets and the Apostles: A sword
(saith he) is sent among you, and who will
turne it backe? A fire is sent among you,
and who will quench it? plagues are sent
vnto you, and what is he that will driue
them away? may any man driue away an
hungry Lion in the wood? or may any man
quench the fire in stubble, when it hath
begun to burne? may one turne againe the

arrow

arrow that is ſhott of a ſtrong archer? the mighty Lord ſendeth the plagues, and what is he that will driue them away? behold, hunger, and plague, trouble, and anguiſh, are ſent as ſcourges for our amendment: But for all theſe things, they ſhall not turne from their wickednes, nor be alwaie mindfull of their ſcourges. Who is this angrie lyon, or ſtrong archer? Eſdras himſelfe interpreteth, what may driue away the ſword that is drawne, the fire that is kindled, the arrow that is ſhott; he teſtifieth with all the Prophets and the Apoſtles, which as they all cry for our conuerſion, ſo they wonder, that plagues and ſcourges ſent of the Lord ſhould not either *volentes* or *nolentes* either voluntary or violently reſtraine vs of euill, which is moſt ſtrongly and moſt expreſſedly exemplified by the prophet Amos, where it it ſo often vpbraided, ſaying: I haue giuen you cleanneſſe of teeth, and ſcarceneſſe of bread in all your cities; yet haue ye not returned to me ſaith the Lord, I haue withholden the raine from you, when there were yet three moneths to the haruest, and haue cauſed it to raine vpon one citie, and haue not cauſed it to raine vpon another; yet haue ye not returned to Amos 4.

me saith the Lord: I haue smitten you with blasting, and mildew; your gardens, vineyards, fig-trees, and oliues did the palmworme deuoure; yet haue ye not returned to me saith the Lord: pestilence haue I sent among you after the maner of Aegypt; your yong men haue I slaine with the sword, yet haue ye not returned to me saith the Lord: I haue ouerthrowne you as Sodome and Gomorrah, & ye were as a fire-brand pluct out of the burning; yet haue ye not returned to me saith the Lord: Here as we are not so much giuen to the letter, as though we had suffred all these things, yet we may marue with the prophet, that whereas the Lord hath tried our cities, townes, and villages, with famine and scarcenesse of bread, with no raine, or much raine intempestiue; with the pestilence, though not altogether after the maner of Egypt, with the death of our yong men slaine with the sword; that yet we haue not returned to the Lord: there is hardly any parcell of scripture rather to be waighed, then the whole prophecie of Amos for this our age, whereunto lest the reader should be referred in vaine, I haue thought good to heape those few sayings together: Thus saith the Lord for three wic-

Amos 2.4.

kednesses

kednesses of Iudah, and for foure I will not spare him, because they haue cast away the law of the Lord, and their lies caused them to erre, after the which their fathers walked; Therfore I will send a fire into Iudah, which shall consume the pallaces of Hierusalem. Thus saith the Lord, for three wickednesses of Israel, and for foure I will not spare him: because they sold the righteous for siluer, and the poore for a paire of shooes; they gape for breath ouer the head of the poore, &c. and againe, Heare yee this word which I lift vp vpon you: the virgin Israel is fallen, and shall no more rise; shee is left vpon her land, and there is none to raise her vp, for thus saith the Lord God: The citie which Amos 5. 3.
went out by a thousand shall leaue an 100. & that which went forth by an hundred, shall leaue ten, to the house of Israel: and againe, Amos 6. 1.
Woe to them that are at ease in Syon; yee that put farre away the euill day, and aproch to the seat of iniquitie; they lie vpon beds of Iuorie; they drinke wine in bowles; but no man is sory for the affliction of Ioseph. and again, Behold a basket of sommer fruit: Amos 8. 2.
The end is come vpon my people: all the songs of the temple shalbe howlings in that day, saith the Lord God: many dead bodies

shalbe in euerie place; they shall cast them forth with silence. and againe, I sawe the Lord standing vpon the altar, and he said: smite the dore, that the posts may shake, cut them in pieces, and I will slaie the last of them with the sword; he that fleeth of them shall not flee away; and he that escapeth shal not be deliuered: Behold the eyes of God are vpon the sinfull kingdome; and I will destroy it cleane out of the earth: Neuertheless, I will not vtterly destroy the house of Iacob, saith the Lord: but all the sinners of my people shall die with the sword, which say the euill shall not come nor hasten for vs. Here is threatned to the house of Iudah, fire, and that for three or foure wickednesses the Lord should not spare it: againe, it is threatned to the house of Israel, that for a thousād, there should be left but a hundred, and for a hundred but ten in their cities: Likewise is threatned, woe for ease; for songs, howlings; dead bodies, for liuing soules; for life and peace, death and destruction, which euils, if we haue partly seene with our eies already, and partly see them as cloudes boading most tempestuous weather: Let vs acknowledge that we haue sinned; and say with the Prophet:

Amos 9.1.

Come

Come let vs turne againe to the Lord, for he hath ſmitten vs, and he ſhall heale vs; he hath wounded vs, and he ſhal bind vs vp againe. We ought not to forget the ſmitings and woūnds, which we haue ſuffred in theſe latter yeares; ſome liue in peace yet that beare of them; ſome in trouble, that haue ſeen them; many dead, that haue felt them; it remaineth, that men ſhould change their minds, reſoume their endeuours, and both inwardly and outwardly, flee to the holy one of Iſrael: inwardly, by ſpeedie ſobbing and ſighing: outwardly, by aſſemblies, humble proceedings, compaſſions extended, faith teſtified, the holy things of Dauid faithfully and lowly frequented: according to that good ſpeach and act of Chriſoſtome to the people of Antioch; *Vt muris æſtuante*, As when the ſea is troubleſome, feare doth compell all men to flee to the hauen; ſo the ſtorme (ſaith he) of our publike place, hath driuen all men to take the church: Let vs thanke God therfore for theſe things, inſomuch as wee haue gathered ſo great fruit of our troubles. S. Chriſoſtome and the people of Antioch ſhew what ought to be done in a publike vexation or trouble; as to flee to the

temple as Gods house, or house of prayer: that as Adoniah toke hold of the hornes of the altar being persecuted by king Solomon; and as in the old time the fathers had cities of refuge, or sanctuaries to be rescued from their aduersaries; so we both publikly and personally resort euery where, as to our very church or churches, as our surest hauens and best defences most opportunely fled to, and frequented in publike troubles and dangers; wherein whosoeuer shall seke mens well doing with sincere affection, may doubt, whether he should resort to the minister or to the magistrate, to know, whether mē liuing in peace (be there bieslē or curse, good or bad) will doe still as they did before: as namly in such great troubles as many haue suffred, and they belike haue heard of of late; wherein we ought to say with the prophet: Thou hast giuen vs teares to drinke, and hast mingled our bread with weeping; al but fierce yong mē & souldiers, shalbe suffred to lie as secure and careleſſe; al which I could wish should liue at church for the time; leauing their houses to eate and drink in, till they learne that the sword of the spirit, and the shield of faith, are also weapons for christian souldiers; and till they

they may ſée themſelues vnworthieſt and moſt vnadui∫ed of all others: if they, vntill their houſes be ſet on fire, or till the euils whatſoeuer light vpon their owne heads, are not moued with any thing; I demand of theſe men whether they mind to ſit ſtill, aſwell at one time as at another, and that with gold rings, gay clothing, in good places, as though, when poore men are in poore raiment, and in penurie; ye ſay not to one ſit thou here, ſtand thou there: for doe not the rich find theſelues touched by the Apoſtle, ſaying: If a brother or ſiſter be naked & deſtitute of daily food, and one of you ſay to them, depart in peace, be ye warmed and filled: notwithſtanding, ye giue them not the things which are needfull for the bodie, what ſhall it profit? For what if men ſay not this according to the letter or the hand-writing of S. Iames: yet as long as you can ſée poore men in vile rayment, your ſiſters and brothers naked and deſtitute of daily foode, and giue them not: both the Apoſtle pronounceth, that your faith ſtarues for lacke of workes, and the time doth require to put off gold rings, gay clothing, forbearing high places at feaſts, and good ſeats in churches, being no time to feaſt or enioy

at all, much lesse to be lifted vp, aduanced
|| aboue your brethren, as also inwald, im-
|| pald, inhedged, to the intent ye may see few
|| or none of the people, but euen your selues
and yours; by the which aduancing or in-
closing, not only Nabuchadnezzar, but Da-
uid also was brought into a sound and most
vnmercifull inflation: but that as men
whose hearts are not aduanced aboue their
brethren, ye refuse not to come into the
|| light; and not onely to frequent publike as-
|| semblies aswell as others; but also to visit
the orphan, fatherlesse and widow in their
aduersity; and seing the poore in their vile
raiment ye may cloth them; your brothers
and sisters destitute of daily food, ye may
feede them; that wheras ye haue not done
it hitherto, it may be thought ye did it not
for lack of opportunity; and that ye waigh-
ed the time wherein ye might shew your
selues, aswell fruitfull, as faithfull: for as
Nabuchadnezzar became proud, David
to secure by resting in their pallaces; so
|| what may come of such fruition of parlors
|| and field houses, but pride, lasciuiousnesse,
|| couetousnesse, oblectation of children and
women, oblision of God and his seruants:
whereby little or nothing proceeds from

them, but crueltie as luſt and vncharitable doings; as though the linke of our common faith, the ſame calling, the equall inheritance, doth not exact a mutuall conſolation betweene Chriſts ſeruants: which the apoſtle ſeeing more deepely aduertiſeth; That the brother of low degree, ſhould reioyce in that he is exalted, againe, the rich in that he is made low. Charitie, fraternitie, the vnitie of the ſpirit, the bond of peace, makes all the ſame, and but one in Chriſt Ieſus; according to that prophecie of Iſaie: Iſaie 11.
The woulfe and the lambe, the Leopard and the goate, lyons and cattell company together; the cow and the beare ſhal feede together; the lyon ſhall eate ſtraw with the oxe, and the child while he ſucketh, ſhall haue a deſire to the ſerpents neſt, and when he is weaned, he ſhall put his hand into the cokatrice den. For this may well be imputed to the force of chriſtianity, to the ſame hope and faith, whereby aſwell the higheſt as the loweſt, the richeſt as the pooreſt, men, women, and children of all ſorts, ſtates, & affects, as the valianteſt, ſtrongeſt, ſeuereſt, may with the lowlieſt, childiſheſt, and womaniſheſt, well ioyne together. All which when they may meete in the vnitie of the

ſpirit, and the bond of peace, actually and zealouſly together, they doe as the auncient writer Tertullian teſtifieth, *Deum ambire, hæc vis deo grata eſt.* They doe (gathering a band as it were) compaſſe the almighty by violence; this violence (ſaith he) is acceptable vnto God, in the 65. of Iſaie: where it is promiſed, that or euer his ſeruants call, he ſhall anſwere: while they are yet yet but thinking how to ſpeake, he ſhall heare them.

It likewiſe followeth, that the woulfe and the Lambe ſhall fæd together, and the lion ſhall eate hay with the bullocke: but earth ſhall be the ſerpents meat; they ſhall no more hurt or ſlay one another, in all mine holy hill, ſaith the Lord: Great bleſſings they are, that are there promiſed to Gods people. Howbeit, as a mixt Scripture as are ſundrie others, it mingleth euerlaſting ioies with ſuch conſolations as are attained to in this life, which to omit as impertinent, we feare not to conclude: that if the woulfe and the lambe, the lion and the bullocke, that is if the higheſt and the loweſt, the richeſt and the pooreſt, might in the participation of prayer, in the adminiſtration of the word and ſacraments

ments, in the zeale of the holy and heauenly mysteries vnite themselues: it were the strongest hand or band we could make, either to reconcile vs vnto God, or to bring to passe that one man should not fight against another; or to driue away the wrathful indignation of the almighty conceiued against the world of wickednesse. For when will men goe about to muster this armie, wherein men, women and children, euen as many as are able to lift vp their hands and hearts to God, are able persons to fight against their enemies; to weaken the Israelits: the children borne about the birth of Moses, of Phoraohs cruelties suffred martyrdome: And what shall our children suffer *Cum proximus vrbi Hannibal.?* When Hanniball or Vlisses souldier is come vpon vs? when Holifernus doth besiedg our citie? but most extreame cruelties; what should we do but fight or pray for them? what may make mē or womē more zealous & feruēt? for as we know, or beleue that the bloud of Abell, shed by Cain cryed to the Lord for vengeance: so let vs know or beléeue, that the crying of the bloud of litle children and our cries for them, may stir the Lord of heauen to compassion, euen lest

their

their bloud be shed vpon the earth. Mention it therefore I doe, or motion it to parents, that not onely when they are baptized or catechized: but euen because of a siedge, because of the inuasion of the forrein enemie, when men are within gun-shott, they vouchsafe them a part of our Lords armie and people. Let Zacharie and Elizabeth, Ioseph and Marie carry them in their armes, bring their sucking children to the church, and present them before the Lord
Mat. 2. in the Gospel; Iesus seeing their faith that laid down before him the sicke of the palsie by vncouering the house, we reade that he had compassion on them, and healed the sicke. Niniuie that great citie, ouer which it was proclamed that within fortie daies it should bee destroyed, was defended by their children. Ionas was offended for the gourd which was eaten with wormes: the Lords answere to Ionas was this: Doost thou well to be angry with thy selfe for the gourd? and he said I doe well to bee angry euen vnto death: Then saide the Lord thou hast had compassion on the gourd about the which thou bestowedst no labour, neither madest it grow, which came vp in a night, & perished in a night: And shal I not

spare

spare Niniuie that great citie, in the which are more then sixescore thousand persons that know not their right hand & their left, and also much cattell? Behold an armie inough to deliuer a citie, euen a greater citie then is vpon the earth, euen 120000. children that know not ỹ difference betweene the right hand and the left. Here the number which in the Lords behalfe we reiect, are rebellious to his mightie hande: to whom it is as easie to ouercome by few as by many, in the slaughtering of children is left as waighed, and found most heauie: wee as sinfull men, are waighed in Gods ballance, and be we few or many are found to light. But were there fiftie iust men in a citie? if thirtie; if tenne; would not our God spare that citie? Shall we speake after the example of Abraham, and comune with the highest, being but dust and ashes: If there be ten sucking children in a citie or towne; if thirtie; if fiftie; shall not our Lord God spare a village, towne, or citie, for ten; thirtie; or fiftie sucking children which shalbe found in it? the children with the number of impotent men and women, in stead of iust and righteous men, is all we can say or doe in this sinfull generation? Gen.18.

on? Shall the righteous be slaine? shall women great with child? shall the aged and the grayheaded? shall not the powre be left in the land to till the ground? shall fire and swoord deuoure allone the sicke and maymed, as the rest? doth not wars drink bloud in stead of wine or water; euen the bloud of soulduiers, armies, captains, men, women, and childzen? *Quis talia fando Mirmidonum Dolopumue aut duri miles Vlissis, temperet a lachrimis?* Who can pitie or ponder of these things without teares? *Venit summa dies, & ineuitabile tempus Dardanidis:* Is there but one citie that may say, our last day and not able to be lamented inough is come vpon vs? it is not the righteousnesse or wisedome of man; it is not our bowe or shield, that may deliuer vs; a horse is but a vaine thing to saue a man; our arme is but flesh, our gold is but clay; may we alledge with Ezechias, all our burnt offrings and sacrifices? let vs alledge our sucking childzen, women with child, the aged, the impotent, the innocent. Palamides when Vlisses fained that he was besides himselfe, that he might not be prested to the warrs, set his child before his plow-share, to see whether there was nature or pitie left in him

him towards his owne child; whereby he
prevailed and ouercame him. In like ma-
ner, whereas through our great and ma-
nifold tranſgreſſions, as alſo, through ſun-
dry and condigne coercions for the ſame,
we ſée not but that the heauie wrath of the
almighty, againſt our natiõ, cities, townes,
is inkindled to their vtter extirpation and
ruine. Let vs not onely ſet Chriſt Ieſus our
onely mediatour and aduocate; his onely
begotten ſonne, betwéene our ſinnes and
his wrathfull diſpleaſure: but alſo as his
creatures clouded and cladded with fleſh
and bloud, buried and darkned with earth
and aſhes, offer our babes and ſucklings;
as liuing ſacrifices to our almigtie & moſt
merciſull father, not like our fathers in the
old time, which killed lambes, goats and
heiffers; nor ỹ heathenish idolaters, which
offred their children to Moloch, as other-
wiſe, ſo vpon the approching of their war-
like enemies: but as ſinfull men redéemed
by thy deare ſonne, eſtéeming babes and
children more righteous then our ſelues;
we beſéech thée, that as thou once ſpareſt
Niniuie that great citie, for the thouſands
of children which were in it: ſo for the ſpa-
ring of children, be they few or many that

are

„are in cities townes and villages, it may „please thee of thy fatherly goodnesse, to stay „the rage of tyrants, to still the furiousnesse „of souldiers, to asswage the madnes of peo„ple: that the young ones with the dams „may not be choaked together; that the kidd „be not sodde in her mothers milke; that „hearts hardned like the adamant may bee „softened, not by the bloud of goats, but by „the bloud, though vnshed, of sucking chil„dren; that yong and old, the children with „the parents, if it be thy holy will, may in„ioy to praise and magnifie thy holy name together. The dead praise not thee, nor all they that goe into silence; I will not die but liue (saith the prophet) and declare the works of the Lord. Neuertheless, wee as groning to the augmentation of sinfulnes, and heaping to our selues daily the wrath of God for a treasure, vnderstand not, whether we shal dos better, to liue or to die, only be it doubtfull, whether the sufficient num|| ber set out for an armie, able men, worthy || captaines, with competent strength and || counsell, (for gold may not be counted able || to deliuer vs from the hands of our ene|| mies) rather than an armie mustred of women and children, of the feeble, silly,

halt,

halt, blind, maimed, aged, impotent, frequenting the church or churches, giuing themſelues ouer to all holines, fighting by prayer, and both inwardly and outwardly vniting, and gathering together in Chriſt Ieſus our Sauiour: Leonidas ſaid it was better to goe into the field with an armie of harts, a lyon being their captain, then hauing but a hart to be their captaine, though all the armie were of lyons. Againe the ſame Leonidas againſt the Perſians, ſeing his ſouldiers inioying their dinners ouermuch: *Sic inquit prandete milites, tanquam apud inferos cœnaturi.* I pray my ſouldiers, (ſaith he) ſo take your dinners, as they which are to ſupp in their graues. For let not any thinke it a friuolous compariſon; betweene this feeble hoſt gathering to prayer at home, and a mighty armie euen lawfully ſet out againſt forreine enemies. For if Leonidas iudgment be allowed, that the hope of the victorie reſteth in the captaine, and that ſouldiers ſhould eate and drinke as beholding death before the eies: Let vs protect our ſelues, with that captaine that goeth out conquering, and to ouercome, whoſe eyes are as a flame of fire, on whoſe head are many crownes; whoſe veſture is Apoc. 19.

dipt

dipt in bloud; whose name is called the word of God; out of whose mouth goeth a sharpe swoꝛd, who treadeth the wine fatt of the fiercenesse and wꝛath of almightie God; who hath on his vesture, and on his thigh a name wꝛitten, King of kings, and Lord of Lords; vnder this captaine we shall obtaine a coꝛruptible crown oꝛ incoꝛruptible; if after Leonidas counsell we dine and sup: that is, if we liue as men still subiect to death: accoꝛding to that
1.Cor.15.30. saying of the Apostle: Why stand wee in ieopardie euery houre? by our reioycing which I haue in Christ Iesus our Lord, I die daily: If I haue fought with beasts at Ephesus after the manner of men, what aduantageth it me if the dead rise not? let vs eat and drinke, for to morrow we shall die. In these woꝛds by the way, all Atheisme and Epicurisme are condemned: in the meane season see in S. Paul a patterne of a good seruant and souldier of Iesus Christ, he standeth in ieopardie euery houre; he dyeth daily; he fighteth with the beasts, either in deed by way of punishment, oꝛ spiritually with vnreasonable men, *quorum non est fides:* foꝛ so he calleth such as had no faith
|| in them. Our very life is a warfare vpon

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the earth, our chriſtian life a double warfare and extreame danger: A threefold knott is not eaſily broken; the Perſians, (that is our deadlieſt enemies) are coming vpon vs: it is not Cales or Callis, or ſome few townes in England, Spaine, or Ireland, ſacked or ruinated, that are all the miſeries we haue to expect in theſe bitter warrs, threatned to all the world. If it be to much to be intangled with the affaires of this life at any time: if we be not crowned at any time vnleſſe we ſtriue lawfully? if we may at no time eate or drinke without meaſure: if alwaies we muſt looke to our meats and drinks, that they be within meaſure of health and abſtinent behaviour? How much rather ſhould men beware of ſcandulous implications, vnlawfull ſtriuings, inordinate diets, and become moſt temperate in our meats, moſt modeſt in our behaviour; but aboue all things moſt innocent in our doings, moſt penitent for our offences, and moſt readie for amendment of life; when ſeeing death approcheth, if not to night or to morrow, (yet as it is commonly ſaid) within a day or two, or (as it may be truely ſaid, (within a moneth or two, or a yeare or two: Becauſe deaths

that are sodaine, are in warrs most dread-
fully, and most inevitably to be loked for;
if this iudgement of death were according
to the wisedome of christian men receiued,
I might seeke to arme our souldiers, (fight-
ing only vnder the banner of Christ Iesus)
against the feares of death; as also against
sinne and sathan, with all other ghostly and
invisible temptations: but now I haue, on-
ly with the bitter remembrance of death,
to bring if I could, men seeking rest and
comfort in their substance and riches, ha-
uing nothing to vexe them, hauing prospe-
ritie, and which are well able to receiue
their meats, and to thinke better of their
mortallitie and sinfull natures, and there-
by to ioine with the godly and poore saints,
striuing in all supplications and prayers a-
gainst sinne, death, and sathan; knowing
themselues to bee subiect to death, with
all other temptations aswell as all others.

Ecclc.41. Death is the iudgement ouer all flesh, & as
it asketh not how long one hath liued, as
whether 10. or 8 100. or 8 1000. yéres: so
it asketh not whether one haue hundreds of
thousands of riches, or how much he hath:
I doe not see but this time is more dread-
full to such, then to the poore and needie, and

there-

therefore they might be armed the rather againſt the loſſe of this life, but that they neither thinke of death, neither can they ſee that their dayes are ſhort and euill; wherin they are found not onely vnarmed, but alſo vnclothed of all holy wiſedome; ſome nice or curious armour, as themſelues, ſo other men wiſh to them, not vnlike Vulcanes harneſſe which Homer fayneth to be deuiſed for Achilles: For touching his own harneſſe, Patroclus loſt it when he fought with Hector: for euen ſo the firſt or ſecond time they fought in fleſh and bloud, ſinne and the world, they loſt their harneſſe. *Qui non potuit primas partes prudentiæ, recipiat ſecundas pœnitentiæ.* ſaith S. Auguſtine. Hee that could not withſtand at firſt by wiſedome, let him ſtand at laſt by repentance. We cal you from fleſhly and worldly wiſedome, to godly wiſedome, repentance, prayer, with all other holineſſe, aſwell as your power brethren: for wee haue no other wedding garment, no other clothing, no other armour for you, but the ſame which we name. Seeke not with Alexander for Ariſtotle; with Cæſar for Seneca; with Pauſanias for Simonides. Remember that Abraham ſaith to the rich

man in the parable: They haue Moſes and the Prophets. If they heare not them, though one came from dead, they would not beleeue. Be humble and meeke with Dauid; appeare not ſtill with Saul, as though ye were by the head and ſhoulders higher then all your brethren. S. Paul doth arme a chriſtian ſouldier, Epheſians 6. reade the place, conſider it, put on the armour with your brethren, they are your fellow ſouldiers and fellowe ſeruants in Chriſt Jeſus. S. Auguſtine writing to S. Ierome, alleadgeth this place of ſcripture, and layeth to him ſome others out of the bookes of the Kings, Pſalmes, and Chronicles, which are materiall and incident to the thing we ſeeke for, which I thought good to cite at large, his words bee theſe: *Noſtra armatura Chriſti eſt, & Apoſtoli Pauli inſtitutio. Aſſumite armaturam Dei, vt poſſitis reſiſtere in die malo; & rurſus ſtate ſuccincti lumbos veſtros in veritate, & induti loricam iuſtitiæ, & calceati pedes in præparationem Euangelij pacis; ſuper omnia accipientes ſcutum fidei, in quo poſſitis vniuerſa tela maligni ignita extinguere; & galeam ſalutis accipite, & gladium ſpiritus, quod eſt verbum Dei: His quondam telis, Rex Dauid armatus proce-*

procedebat ad prælium, & quinque lapides de torrente accipiens leuigatos, nihil aſperitatis, & ſordium inter huius ſæculi turbines in ſenſibus ſuis eſſe monſtrabat; bibens de torrente in via, & idcirco exaltatus caput, ſuperbiſſimum Goliah ſuo potiſſimum mucrone truncauit: percutiens in fronte blaſphemum & in ea parte corporis vulneratus, in qua, & præſumptor ſacerdotij Ozias lepra percutitur, & ſanctus gloriatur in domino, dicens: ſignatum eſt ſuper nos lumen vultus tui domine. Dicamus igitur & nos, Paratum eſt cor meum, Deus paratum cor meum, cantabo, & pſallam in gloria mea; exurge Pſalterium, & cithara, exurgam diluculo: vt in nobis poſſit impleri: Aperi os tuum, & ego adimplebo illud, & dominus dabit verbum Euangelizantibus virtute multa: and againe after a fewe ſentences, conteining familiar matter betweene S. Ierome and himſelfe, he addeth: *Et in Paralipomenon libro leginus quod ſilij Iſrael, ad pugnandum proceſſerint mente pacifica, inter ipſos quoque gladios, & effuſiones ſanguinis, & cadauera proſtratorum, non ſiam ſed pacis victoriam cogitantes.* Our armour is Chriſt ſaith S. Auguſtine, and the Apoſtles information in the firſt of the Epheſians: Take vnto you the armour of God, that yee may

be able to resist in the euill day; and again, stand therefore, hauing your loynes girt about with the truth, and hauing on the brestplate of righteousnesse, and your feete shod to the preparation of the Gospel of peace: aboue all, taking the shield of faith, wherwith ye may quench al the firie darts of the wicked; & take the helmet of saluation, and the sword of the spirit which is the word of God. With these weapons king Dauid being armed went to the battell, and taking smoth stones out of the riuer, shewed there was no roughnesse, or myre of this world in his senses; drinking of the riuer in the way, and therefore hauing lift vp his head, slew the most proud Golias with his owne sword, striking the blasphemer in the brow, and wounding him in that part of the body, in the which Ozias presuming the Priests office, was stricken with a leprosie, and the holy one glorieth in the Lord, saying: The light of thy countenance is sealed vpon vs. Let vs therefore say also, my heart is fixed O God, my heart is fixed, I will sing and giue praise; Awake lute and harpe, I my selfe will awake right early; that it may be fulfilled in vs, (open thy mouth, and I will fill it:) God gaue

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the word, great was the number of preachers. And also we reade in the Chronicles, that the children went out to fight with a peaceable minde, in the middest of swords, and effusions of bloud, and carkasses of men lying on the ground, not minding their owne, but the victorie of peace. These scriptures S. Augustin writeth to Saint Ierome, to no other intent, but that their contention about certaine questions, and writings might proceede without bitternesse: This armour alleaged by S. Augustine out of the 6. of the Ephesians is well knowne, as also the historie of Goliah in the first and seuenténe of Samuell: likewise the leprosie of Ozias the king for vsurping the priests office, 2. Chr. 26. Now wheras S. Augustine vpon this, that the leprosie sprang in the kings forehead, compares it with Dauids stone, which sunck into Goliahs forehead, alleadging also out of the Psalmes. *Signatũ lumen vultus tui. &c.* As the conceit is both from his matter and ours: so wee may obserue his superstitious obseruation of the letter, as though the brow were any pece of the matter, either in Ozias or Goliah, more then y their fal was more shameful and ap-

pas ant. We need not feare to affirme that there were many superstitions, defects and errours in the auncient fathers, which as we reuerence notwithstanding, so we haue good cause to marueile that the weaknesse of godly preachers, and writers is not better borne in this age: *Errare possum, hæreticus esse nolo.* So long as men are found neither erronious or hereticall, wherefore should not our truth ouerpoyse our defects: whereas they, notwithstanding their superstitions (for I will not say heresies) are allowed, and honored. But lest I should enter vpon new matter: S. Augustine citing the whole booke of the Chronicles, for the victorie of peace, sought for in the time of warrs, alleadgeth as though at somtime the children of Israel went into the fielde with a mind, minding peace, which peace among the carkasses of dead men and effusion of bloud, they retayned; within that sence so much to his purpose and ours, to say the truth, I find not in all the booke of Chronicles: in steade whereof, we may alleadge for our examples, the histories of king Asa, Iosaphat, Ezekias, which by prayers rather than by arms, preuailed against their enemies. So were the Egyptians, the

Moa-

Moabites, and Amonites, Zenacherib and the Asirians deliuered into the hands of the king of Iudah, the manner of which kings, in their going out to battell, the forme of their prayers, with the rest that belonged to the sanctifying of the warres would not be omitted: But that for the instruction of godly captaines, armies, and souldiers, the whole bookes of the kings, should rather with S. Augustine be alleadged, then an act or two. As though they exceded that should doe it; or as though it were lesse then dutiful, to performe the like feare of God; or as though it were most shamefull and perilous to aduenture kingdomes, peoples, armies, cities, townes, villages, and the liues of men, vpon mens witts or stratagemes. As one therfore who may not doubt, but our captaines, with their armies performe this pietie and feare of God, in their attempts and enterprises, I must call vpon persons addicted to their home and peace, to ioyne in prayer with their brethren, that are in the field. Thinke not (dearely beloued in our Sauiour Iesus Christ) but that faith with prayer, and true holinesse, is of greatest strength to subdue all our visible or inuisible, our ghostly or

mortall

mortal enemies. Giue me leaue to borrow word for word, that famous saying of the authour to the Hebrewes, speaking in this wise: What shall I say more? For the time would faile me to rehearse of Gideon, Baruch and of Sampson, and of Iephtah, of Dauid also, and Samuel, and of the prophets, which through faith subdued kingdomes, wrought righteousnesse, obteyned the promises, stopped the mouthes of lyons quenched the violence of fire, escaped the edge of the sword, out of weakenesse were made valiant in fight, turned to flight the armies of the aliants. Hereof we see, that faith whereunto wee are recommended by the Apostle, as it is neuer intempestiue, so is it as I had almost alleadged, best in season, when kings or aliaunts offer violence by warres: for is it not faith which maketh vs to approch and draw nere to our Lord God: who maketh warres to cease in all the world? is it not he that breaketh the bowe and knappeth the speare in sunder? Is there any king that can be saued by the multitude of an host; or is there any man deliuered, by much strength? shall it bee doubted to whom it is saide at this day; I am the Lord thy God, which brought thee

Heb. 11.

out

out of the land of Egypt, Open thy mouth wide, and I ſhall fill it: and, Oh that my people would haue hearkened vnto me; for if Iſrael had walked in my waies I ſhould ſoon haue put downe their enemies, and turned my hand againſt their aduerſaries; the haters of the Lord ſhould haue beene found lyars, but their time ſhould haue indured for euer: he ſhould haue fedde them alſo with the fineſt wheat flower, and with honie out of the ſtony rock ſhold I haue ſatisfied thee. Pſal. 33. Pſal. 81.

But in ſtæd of al ỹ might ſhew the Lord to giue victorie to whom it pleaſeth him, and that which is not denyed in dæde, but would bee better waighed, before menns ſtratagems be intended or atchiued, that the Lord of hoſts is the mightieſt captaine, of greateſt counſell and ſtrength; let the godly often meditate in the 28. of Deuteronomie, **the comminations and conſolations by** Moſes **contemplating, to whom with all the reſt, this is threatned.** If thou hearken not vnto the voyce of the Lord thy God, to keepe and doe all his commandements and his ordinances which I commaund thee: curſed ſhalt thou bee, when thou goeſt out, and curſed when thou commeſt in: the Lord ſhall cauſe thee to fall before

fore thine enemies; thou shalt come out one way against them, and flee seuen waies before them, and shalt be scattered among all kingdomes of the earth; thy carkasses shalbe meat, &c. **again,** If thou shalt hearkē diligētly vnto the voice of the Lord thy God, and obserue and doe all his commaundements which I commaund thee this day: blessed shalt thou be in the citie, and blessed in the field; the Lord shall giue ouer thine enemies that rise against thee, that they may fall before thy face, they shall come out against thee one way, and flee before thee seuen ways. **These promises and punishments being outwardly conceiued; are to be read** *consolabiliter*, **not** *certitudinaliter*: **that is, not as certaine, but by way of consolation: for the state of christianite, and the very age of the world, doth promise rather ruines and troubles, then victories or other glorie to the children of God. For shall we put you in hope, that (if in a citie or towne readie to be sacked and besieged, men harken at that instant more diligently to the voyce of God, and obserue his commaundements, and resort to publike prayer, namely on the Sabboth dayes, wednesdaies, and Fridaies; than at al other times,**

with

with better mind, and deuotious) God ſhal ſpare that towne or citie? No, but proteſting that conqueſts and ruines, felicities and miſeries, depend of the Lord of hoſtes: wee will that his angell ſhould find ſome bloud ſprinckled, either vpon the poſtes of our houſes, or the meſſenger hauing on linen rayment, and (as it is in the eight of Ezekiel) a writers horne by his ſide, going through our cities, ſhould ſet a mark in our foreheads, leſt not being found to bee of thoſe which mourne and are ſorie, for all the abhominations that are done in that citie, the heavieſt wrath light vpon vs. Bee not like the Iſraelits, which eſteemed Mannah too little, and the quailes too much: For it is written: that while the quailes were in their mouthes, the Lord ſlew the wealthieſt of them. Be not like Eſau, who eſteemed his porridg and hunting too much, and his birthright too little: For it is left written, that by hunting, and for a meſſe of porridge, he loſt his birthright: It is wel knowen, that faith, prayers, with other holy exercíſes, are loathed as light bread. Are ye not in this like Naaman, that great man and captaine of the hoſt of the king of Syria, who when Elizeus had ſaid: Waſh thee ſe-

uen

uen times in Iordan, and thou ſhalt be cleanſed: he became wroth, and ſaid: Behold, I thought he will ſurely come out, and ſtand and call vppon the name of the Lord his God, and put his hands on the place, that he may heale the leproſie. Are not Abana and Pharphar, riuers of Damaſco, better than all the waters of Iſrael: If I waſh me alſo in them, ſhall I not be cleanſed? And is not this the arrogant and preſumptuous mindes of the worldly, which preferreth Abanah and Pharphar, that is, the riuers of Damaſco, euen the counſels, and the ſtrengths of the world, before the waters of Iordan; that is, before the counſels and ſtrength of the Lord. And where is it that Naaman thinks, that the Prophet ſhould ſtand forth and pray to his God for him? whence had Pharaoh to wiſh Moſes and Aaron to pray, that ſuch and ſuch things ſhould not light vpon him? whence had Ieroboam to ſay to the man of God: pray that my hand may be reſtored: For though it may doe wel, and there is ſome difference; yet the delight is not good. Ought yee not to pray for your ſelues? no altars, no ſacrifices of your owne? vnderſtand ye not that yeare a royall prieſthood, a choſen generation?

3.Reg.12.

tion? or vnderſtand it we feare ye doe, but *doctrinaliter* not *diſciplinaliter*: by way of doctrine, to improue an hereſie; but not by way of diſcipline to enforme your ſelues: yée ſay we are no prieſts; we ſay ye are no kings; yet ioyning both together we ſay, both by way of doctrine, as alſo by way of diſcipline, that yee are both kings and prieſts. *Vnuſquiſque regem gerit in pectore*, Euery man is a king in his owne conceit. In this ſence they are kings, or as S. Peter ſpeaketh. Preſumptuous they are, and ſtand in their owne conceite, and being led with ſenſualitie, ſpeake out ſwelling words of vanitie, making vp their kingdomes with raging and ſwelling: foming out as S. Iude ſpeaketh their owne ſhame. The wicked haue no peace, ſaith the prophet, but are like the raging ſea that cannot reſt, whoſe water ſometh with myre and grauell. It is in the eight of Eſay: Foraſmuch as this people refuſeth the ſtill running water of Silo, and put their delight in Razin and Romelias ſonne: Behold the Lord ſhall bring mighty & great flouds of water vpon thē, namely the king of the Aſſyrians with all his power, which ſhall clime vp vpon all his flouds, and run ouer all his banks; and ſhall breake in

1. Pet. 2.

Iſaie 57.

vpon

vpon Iudah, he shal flow & passe through, til he come vp to the necke; he shal fill also the wideneſſe of thy land with his winges. If it be lawful to compare England with Iudah, and our enemies with the Aſsirians: Are there not two or three smoking firebrands: (for so are the two kings of Ephraim and Aſsyria, named in the seuenth of Isaie) at whoſe rage and furiousnes our hearts may quake, yea and the hearts of all the people; like as the trees of the wood are moued with the wind: may we not to such end, cite that misticall birth and name of Isaie the Prophets sonne, who was commaunded of the Lord at his conception to call him מהר שלל חש בז which word for word is as much as, Make speed to the pray, make hast to the spoile. And wherefore this name should bee giuen to the child, it followeth. Or euer the child shall haue knowledge to cry my father and mother, shall the riches of Damascus, and the spoile of Samaria be taken away, or as we may otherwise reade: The souldier shall take away the riches of Damascus, and the people of Samaria, from the face of the king of the Aſsirians. Indeed therefore it was and registred, in the name of the child, that Damascus, Samaria

and

and Iudah which followeth, were within a
short time, as within a yeare or two, to ex-
pect the greatest invasion from Rezin king
of Assur, which invasion or invasions, are
compared to great floudes of water: ac-
cording to the interpretation in the Apo-
calips, *Aqua multæ; tribulationes multæ:*
Many waters, many troubles. Howe
should England say with the prophet, *Indica nos domine, de terra non sancta.* Iudge O
Lord betweene vs and an vnholy nation:
for wee may not still, eyther compare our
selues with Israel or Iudah or forreine ene-
mies, with the Ægyptians, or the Assirians;
but onely that this most prophetically and
mistically name of the child, may remem-
ber vs, in what state or daunger we are in,
from our enemies, who are so neare to
England, especially some of them, that they
are to say one to another; Make hast to the
pray, make speede to the spoile. And as
Cato that ancient Romain, shewed a græn
figge from Carthage in the Senat of Rome;
shewing that the citie of Carthage was so
neere Rome for the Romaines to bee secure
of them: So England is to be remembred,
how neare our enemies are, howe readie
lacking but opportunitie, to offer both *Bel-*

tum e- latrocinium, or (if it hath bin presumed, for it is too late to presume it nowe) that they are not able to offer iuste warres: yet wherefore should not walking and spoiling be feared, as menacing detriment and destruction to the innocent subiect, in so much as that or euer the childe that is newe borne, haue knowledge to cry: My father, and my mother, the riches of our regions, or spoyle of our cities, or at least our villages, and euen the houses, wiues, children, with other goods and cattels, of our fellow subiects, lie open to extreame ruin and danger. Here I haue nothing to doe with Veres and Lucullus, two Roman captaines, of whom complaint was made; that their comming into the Roman prouinces, were so burdenous to their confederats, that the detriments from them, differed not much from the depopulations or extortions of true enemies: according to that saying. *Cur hostis Hannibal, si tu ciuis?* Wherefore should Hannibal be counted an aduersary: if he be a true citizen that extorteth, oppresseth, or wasteth, either the subiect or confederate. Whereof our Lord doth protest and testifie by Ieremie, saying: Amend your waies and your counsels; oppresse not the stran-

stranger, the fatherlesse, & widow, and then will I let you dwell in this place. But take heed ye trust not in lying tales, that beguile you, and doe you no good; for when yee haue stolen, murthered, committed adultery and periury, shall yee be vnpunished? yet then come yee & stand before me in this house, which hath my name giuen vnto it, and say: tush, we are absolued quite, although we haue committed all these abhominations. Goe to my place in Siloe; and seeing yee haue done all these deeds, (saith the Lord) therefore as I haue done vnto Siloe, so will I doe with this house, and I shall thrust you out of my sight. In this place the Prophet testifieth, that it is vaine to hold of the temple of the Lord, to offer sacrifices, to keepe his sabboths, vnlesse the oppressour cease from his tyrannie, the swearer from periurie, the murtherer from bloud, the theefe from stealing, the adulterer from fornication; by the which wee may vnderstand (aswell as if they were specified) all other euils and abhominations. I haue not chosen to crie out of these things, but vpon the careless and secure, though guiltlesse of these notorious abhominations; to these notwithstanding, because

1. Cor. 13. charitie hopeth all things, and inureth all things. I send two or three Scriptures wherein they may examine themselues, whether such enormities as are registred there, be found within themselues. In the 58. of Esay: They seeke me daily, and will know my waies, euen as it were a people that did right. Of whom it is demaunded in the 58. Psalme: Are your mindes set vpon righteousnes O ye congregation, or do yee iudge the thing that is right, O ye sonnes of men? Yea, yee imagine mischiefe in your hearts vpon the earth, and your handes deale with wickednesse. In the 5. of Jeremie, This people (saith he) hath a false and obstinate heart, they are departed and gone a way from me, they thinke not in their hearts: Oh let vs feare the Lord our God, that giueth vs raine early and late: which keepeth full the harueit yearely: Neuertheles your misdeedes haue turned these things from you, from among my people are found wicked persons, that priuily lay snares and wait for men to take them, and destroy them; and like as a net is full of birdes, so are their houses full of that which they haue gotten, with falshood and deceit. Hereof commeth their great substance and riches;

heereof

theereof are they farre and wealthy, and turne away from me with shameful blasphemies; they minister not the law, they make no ende of the fatherlesse cause, they iudge not the poore according to equitie. Should I not punish for these things saith the Lord, or should not my soule be auenged of such a nation as this?

A very glasse it is, aswell for priuate persons, as also for whole congregations, townes, cities and countries, which is left in the 22. of Ezechiel **concerning** Ierusalem: Thus saith the Lord: O thou citie that sheddest bloud in the midst of thee, that thy time may come also when thou hast caused thy day to draw nigh, and made the time of thy yeares to come, therefore the Lord wil make thee to be confounded among the heathen, and to be despised in all the lands. In thee haue they oppressed the straunger; in thee haue they vexed the widdowe, and fatherlesse; in thee haue they dispised father and mother; thou hast despised my holy things, and defiled my sabboths; tale-tellers are there in thee to shed bloud; in thee are such as eate vppon the hills, and in thee they commit fornication; in thee they discouer their fathers shame;

in thee they haue humbled her that was set a part for pollution: euery man hath deale shamefully with his neighbours wife, and abhominablie defiled his daughter in lawe; in thee hath euery man forced his owne sister, euen his fathers daughter: thou hast taken vsurie and encrease, thou hast oppressed thy neighbours by extortion, and forgotten me (saith the Lord God) Behold I haue smitten my hands, vpon thy couetousnes that thou hast vsed, and vpon the blood which hath beene shedde in thee: Is thine heart able to endure? or may thy hands be strengthened, in the daies that I shall haue to doe with thee? To these two scriptures I referre thee; the one in the 22. of Ezekiel, the other in the seuenth of Ieremie, for exhorting all sorts to zealous prayer, to the keeping of the Lords Sabboths, to heartie and true repentance, and (to speake all at once) to awake men out of that deadly slep of securitie, because of these most perilous times; I should but flatter, and men should but flatter themselues, if they should think by falling or prayer, weeping and mourning, or any other oblation or sacrifice, they might either turne the wrath of God from them to cease from punishing, or become recon-

reconciled vnto his mercifull fauour and kindneſſe: vnleſſe where there is a fire of euill, as of enuie and malicioulneſſe, wee ſeeke to extinguiſh it; where there is a ſinke of euill, as of vncharitableneſſe and couetouſneſſe, wee ſeeke to exhauſt it; where there is a roote of euill, as of pride and ambition, we ſeeke to extirpate it; where there is a ſtorme of euill, as of crueltie and tyrannie, wee ſeeke to aſſwadge it; where there is a buſh-bowne of euil, full of brambles and bryars, as of frowardneſſe, wilfulneſſe, wrong and vngratioulneſſe, we ſeeke to grubbe it vp, weede it out, and vterly to erile it. Of theſe things the pen of the writer, as well as the voyce of the prophet, hath exclamed in all ages: But as water is poured out vpon the outſide of a veſſell; as a fire is kindled when no man warmes himſelfe at it; as a dinner ordeyned, when all inuited refuſe to come; as when a deafe man is taught, & a dead man is cured: ſo we are offended: and as Saint Paul ſpeaketh, we burne, and are ſcandalized, ſeeing the indignation and heauie wrath of the almightie, and thereby beſeeching your eſcape, or amendement: for as the prophet ſaith: Are your hearts able to

endure? are your hands able to ſtrengthen you, in the time which the Lord ſhall bring vpon you. Our words or hand-writings whatſoeuer, take no place in you; ſhould we therefore ceaſe to exclaime, that ſinne and wickednes is the extirpation of cities, townes, armies, realmes, peoples, and kingdomes? ſhall men, women and children ſay; *in cinere vrbis*; that is, when the citie is become towardes duſt and aſhes. ‖ *Nonne præciſſe oportuit nos antea? Nonne communicatos oportuit?* Should not we haue béene told of theſe things before? ſhould not wee haue béene participated in theſe things before? wee are readie therefore to pronounce with Ionas: *Adhuc* 40. *dies & deſtruetur Niniueh*: yet fortie dayes and Niniueh ſhall be deſtroyed; wee are readie to vpbraide townes, and cities with our Sauiour, *ve tibi Corazin; ve tibi Bethſaida*: woe to thée Corazin; woe to thée Bethſaida: And thou Capernaum which art lifted vp to heauen, ſhalt bee throwne downe to hell. But wee challenge the hearers and readers patience and kindneſſe; for muſt wee néedes name the cities or townes of our owne native countrey? How? for we knowe not which, or which;

Mat. 11.

whether it be this or that towne, citie or village, which the Lord ſhall viſit; onely let not the day of the Lords viſitation come vpon thee vnawares: wee turne therefore from multitudes, incorporations, and all dumbe things to ſuch as haue eares to heare, or eyes to ſee, or hearts to vnderſtand, to all which, we ſay with our Sauiour: Walke while yee haue light, the night will come, when no man can walke. There are but twelue houres of the day: it is almoſt night, if the beſt Aſtronomers bee not deceiued: whether it be ſo or not; as euery man hath a day, ſo euery mans night commeth vpon him: be it, that the day of our life be twelue houres, or twelue yeeres of continuance; what man, woman, or childe, may expect twelue yeares of life, where the ſword deuoureth? Doe we loke for Ahaz his dyall, that the degrees may goe backward? or many ſuch daies as Ioſhua had? For wee reade that one was as long as two, till he might bee auenged of his enemies: or for Hezechias, that fiftéene yeers ſhould be added to our ages, becauſe of all our burnt offerings and ſacrifices; I know not, but this is all that may be found of the prorogation of mens daies in the

ſcrip-

ſcriptures: but touching the ſhortning of the daies of the world in the Goſpel; of ſhortning our owne dayes in the Pſalms; ſhould the ſcriptures be alleadged? *praxim mundi allegamus*: mens liues are ſhortned at all times, and in all places. Who would euer haue thought, that they ſhould not haue had eagles dayes, whoſe daies notwithſtanding haue bene ſhortned in our eyes. Death comming, neuer aſketh how long we haue liued, or how long we ſhall liue; but cuts off the threed. The iudgment likewiſe of death is all one to few & to many; for who would euer haue thought that our hundreds and thouſands, which haue
|| periſhed by ſhipwracks, warrs, ſtrange
|| ſickneſſes, ſhould to ſo great a number haue bene ſhortned of their daies? what is to be thought of houſes, townes, and cities that are yet ſtanding? *Mœnia ſtant vt ſolebant, pluſque re iam ipſa, extremam ruinam*
|| *metuentia*. The walles ſtand yet as they
|| did before, looking when they ſhall be beaten to the ground. Neither the kings of the earth, nor all the inhabitants of the world, (ſaith Ieremie) would haue beleeued, that the enemie and aduerſarie, ſhould haue come in at the gates of the citie of Ieruſa-

lem;

lem; which neuertheleſſe is come to paſſe for the ſin of her prophets, and for the wickednesse of the prieſts. Here, by example of Ieruſalem, the prophet ſheweth that there is no kingdome, citie or ſtate, though the kings of the earth, and all the inhabitants of the world, would neuer beleeue, that it ſhould be beſieged, banquiſhed or ſubdued: yet that it is ſubiect to excision, extinction and vtter ruine; which downfall (touching the ſtates yet permanent) were better wiſedome to doubt of, then fortitude to liue without feare caſting no perill; for the ſhaking off of ſuch ſecurity, I appeale now to the miniſterie: for euen Ieremie in this place doth impute it to the ſinne of her prophets, and to the wickednes of her prieſts, that the enemies and aduerſaries entred the gates of the citie of Ieruſalem; then are prieſts alſo & prophets as ſinners a part, matter, and cauſe of inuaſions, extinctions, and extirpations by warres, or other iudgments of the Lord. The prophet ioyning prieſts, prophets, and people together, ſaith, that horrible and grieuous things were done in the land: whereof he crieth out as he doth often: Should I not puniſh for theſe things (ſaith the Lord?) or ſhould

not my ſoule be avenged of ſuch a nation as this? Neuertheleſſe, I complaine not of horrible things done, but of holy things left vndone, as well of the prieſt as of the people. Yea I complaine that there hath
|| bæne nothing done of you in moſt tempe-
|| ſtuous ſtormes, by reaſon of warres, rebel-
|| lions, and other troubles, more than at all other times; for wherefore doe not the prieſts mourne betwæne the temple and the altar? accuſing our dumb and ſenſles incredulitie, taking cauſe of theſe pitifull times, that they, with the people haue done
|| nothing worthy, of the Goſpell which
|| hath bæn ſo many yæres preached among vs. Hath the people bæne excited and brought to walke worthy of ſo heauenly a calling? hath the prieſts reſembled the liues of the prophets, Leuits or Nazarits? haue they borne אורים ותמים, that is light and integritie in their breaſts? You haue heard of the patience of Iob (ſaith the Apoſtle) in imitation whereof; I ſay ye haue heard, ſæne, and read of the faith, patience, pietie, and holineſſe of all the patriarkes and prophets, whereunto your ſelues and we all are prælcribed; and what good hath come of it? haue we repented with

the

the Niniuits? haue we faſted with Ioſaphat? haue we kept our paſſeouer like Ioſias? is there any that hath humbled himſelfe with Manaſſes? To conclude, is there any that hath ſtept forth like Zacheus, ſaying: Behold I giue halfe that I haue to the poore; and if I haue taken any thing from any man by forged cavillation, I reſtore him foure fold. These are the fruits of ſtormes and tempeſts in a common-wealth, or church reformed, or reformable; howbeit, men oblivious through wealthineſſe, careleſſe by cuſtome, voide of feare through their long peace and ſafetie, are not aware of their very dutie to God-ward; neither do they feele the thirſt of the ſoule, whereof the prieſts of God may not be ſlent: as if the ſoule were no theame, whereas it behoueth all Chriſtians to contemplate rather the ſoules, than the bodies of a thouſand or a hundred, which haue beene ſlaine in the field, or haue beene buried in the ſea; or haue ſuffered vnprouided death at a ſkirmiſh, ſiege, vprore, tumult, or violence whatſoeuer. I would not haue you ignorant brethren (ſaith ſaint Paul) concerning them which ſleepe, &c. the whole place of Scripture condemneth, as vtter infidelity;

ſo

so our incredulitie which see, heare, and make report, of lacking, raging, shipwrack, and losse of men: as how there were foure hundreth men (skilful of navigation) were drowned at such a time, that foure or five thousand doric god souldiers were slaine at that siege, or at such a skirmish; that *flos & robur Italiæ*, the flower and strength of England is decayed, without remorse, sight, or mention made of the soule. Although the soule wherof we should haue blessed remembrance, felt no detriment; I say not in catholike slaughters, but euen when the christian is faine to put off his gowne, & put on the harnes; in stead of the church, to enter a castell; in stead of praying, to fall a fighting: must not the soule be still silent and laid vp for the time, inuisible in the bodie? Doe not men goe forth to warres with their bodies, as though they had no soules? as though in the effusions of blood, we are not (as it were) taught of the pro-
Amos 6. phet, to say one to another: Hold thy toong for we may not remember the name of the Lord. Therefore among all other calamities; what may be compared, with warres, vproars and tumults? which with most certaine damage to mens bodies, goods,

and

and liues, inferreth most horrible torturions to the soule: for what place or time may there be for the priest or prophet: for the statutes, ceremonies, or the vsuall sacraments, which with all reuerence ought to be alwaies administred and solemnized; and therefore how long will it be, or we which are yet in peace, shall fight after the example of Iudas Machabeus and his people; rather for the holy citie, sanctuarie and temple, then for our kinsfolkes, wiues, and children: wherein as I referre the Reader to the last chapter of the Machabees: so in this holines assigned to Iudas Machabeus I wish obserued, the coniunction sought for in this treatise, betweene the souldiers abroad, and the people at home, for so it followeth in the same place: Againe, they that were in the citie, were most carefull for those which were to fight. They (saith he) that were in the citie (that is) in peace to vs, but I follow not this as mentioned before. Shortly therefore drawing to an end, Vniuersities, schooles, the spiritualtie or clergie, as also citizens, as not the best souldiers, I recommend to their gownes or cloaks, & to fall to prayer. As for the clergie, of whom I haue begun

2. Machab. 15

so

to speake, though perswaded of them that they are as saint Paul saith of the Romanes, filled with knowledge, able also to exhort one another: yet I haue somewhat more boldly to write vnto them in these words following; as putting them in remembrance, through the grace that is giuen me of God, to what desolation, death and darkenes, the feare of God, true holines and godly knowledge is subiect: vnlesse if not with Atlas they carrie heauen; yet vnlesse with the Leuits they carrie the Arke of God as it were on their shoulders into ỹ land of Canaan. And first, to giue thẽ the quicker taste of the state, which warres bringeth vpon learned men and churchmen: Let it be accepted from saint Hierom, who writing to saint Augustin in these words, saith: *Ezechielis volumen, olim ag gredi volui, & sponsionem creberrimam studiosis lectoribus reddere sed in ipso dictandi exordio, ita animus meus, occidentalium prouinciarum, & maxime vrbis Romanæ vastatione confusus est, vt iuxta vulgare prouerbium, proprium quoque ignorare vocabulum, diuque tacui, sciens tempus esse lachrimarum: hoc autem animo, cum tres explicassem libros, subitus impetus Barbarorum, de quibus tuus dicit*

Rom. 15.

4

Ezechiel. 1

cit Virgilius: lateq; vagantes Barb. & sancta scriptura de Ismahel: contra faciem omnium fratrum suorum habitabit, sic Egypti limitem, Palæstinæ Phænices, Syriæ præcurrit instar torrentis, cuncta secum trahens, vt vix manus eorum, misericordia Christi potuerimus euadere. Quod si iuxta inclytum oratorem, silent inter arma leges, quanto magis studiũ scripturarum, quod, &c. which may be this Englished. I would once haue set downe the volumne of Ezechiel, and pay that which I had often promised to studious Readers: but euen in the beginning whẽ it should be set downe, my mind was so consounded with the wasting of the west prouinces, and especially of the citie of Rome, that after the common prouerb, I also forget mine owne name, & long I held my peace knowing it to be a time of teares. But this yeere when I had explaind 3. books, the suddẽ inuasion of the Barbarians (of whom your Virgil saith: the Barbarians dispersing themselues far & wide: & the holy Scripture, of Ismael: He shal dwell against the face of all his brethren) hath so runne ouer the bound of Egypt, of Palestine, of Phænices, of Syria, like a full streame drawing all with it, that we were scarce able by the mercie of Christ, to

escape their hands. And if it be so, that
|| lawes haue no place in the time of warrs:
|| according to that entire orator, how much
|| more the studies of the Scriptures? which
&c. In vaine it were though I write to the
learned, to rip up histories concerning
Rome or other occidentall prouinces, or to
shew a resemblance betweene this time,
and the state of the Aegyptians, Phænicians, Palæstines, Syrians intended by saint
|| Hierom: we may not fall to our bookes
|| when we shall fall a weeping, first for our
|| owne sins, then for the sins of the people:
scientes esse tempus lachrimarum. This I intimate, considering which I learne of the
Apostle: chiefly the season, the daies are
Rom. 13. euill: the day of the Lord or the day of our
visitation is at hand: it is time that wee
|| should now awake out of sleepe: euery day
|| is an expense of our life towards death;
|| the houre-glasse doth runne still; our clock
doth strike still; the figge-tree with all other trees doth budde more and more; the
|| world is sicke and like to die: *Aegritudo*
Amb. in Luc. 21. ho. 10 || *mundi est fames, ægritudo mundi est pestilentia, ægritudo mundi est persequutio.* The sicknes
of the world (saith saint Ambrose) is famine; the sicknes of the world is the disease
com-

commonly called, the plague or peſtilence; the ſickneſs of the world, is perſequution of warres; which our time hath giuen me for a theam. S. Ambroſe had ſpoken before more at large, and thereby laieth to this, the ſpirituall fight, which I ſend to my brethren of the cleargie: not as a new, but as their owne battell in time of forreine warres: his words be theſe: *Sunt & alia bella, quæ vir ſuſtinet Chriſtianus: diuerſarum quoque prælia cupiditatum, ſtudiorumque conflictus, multoque graniores domeſtici hoſtes, quam extranei. Nunc auaritia ſtimulat, nunc accendit libido, nunc metus terret, nunc iracundia exagitat, nunc ambitio mouet, nunc terrere tentant ſpiritualia nequitiæ, quæ ſunt in cœleſtibus, itaque quaſi quibuſdam vrget prælijs, & quibuſdam terræ motibus, quatitur mobilis mutantis animi affectus, ſed fortior dicit: ſi conſtant aduerſum me caſtra, non timebit, cor meum: ſi exurget aduerſum me prælium, in hoc ego ſperabo:* In Engliſh. There are alſo other warres, which the Chriſtian man ſuſtaineth; the battels alſo of ſundry affections and conflicts of inderiors and inward enemies, much more grieuous than outward. Now couetouſnes ſpurreth, now luſt kindleth, now feare terrifieth, now an-

ger vexeth, now ambition moveth, now spirituall craftines in heauenly things tempteth: therefore the affect of the minde declining and moueable, is forced (as it were) from certaine battell, and as it were from earthquakes, shaketh for feare: but the valiant saith: though an host of men rise against me, my heart shall not be afraid: though warre rise up against me, I will put my trust in him: this warfare, though it be at all times, and of all Christians to be indured: yet seeing your seuerall flockes and people are actually, & not you, mustered, and prest indeed against the forrein enemie: it is yours, both as men, and as ministers, most vigilantly to looke to it for your selues and others. But to exemplifie as from saint Ambrose, as also from Chrisostom we reade: when the people of Antioch were in great feare of vexation, confiscation, depopulation, for defacing the image of the Emperour Theodosius, how zealous, or rather how sedulous, hee was as under his bishop, which is mentioned by me, intending this to the popular ministers, not to all, how industrious I say saint Chrisostom was to performe saint Pauls illation in the 11. & 5. Thess. warne them

them that are vnruly; comfort the feeble minded; lift vp the weake; be patient towards al men; there followed after a great tempeſt, a great calme: for by the clemencie of the Emperour Theodoſius, the citie was pardoned. Now we read alſo of ſaint Auguſtine *in Hipponenſi obſidione* that hee cried vnto God the Lord: *aut vt ciuitatem ab hoſtibus circumdatam liberaret: aut vt ſeruos ſuos, ad perferendam ſuam voluntatem fortes faceret, aut ſe de hoc ſæculo acciperet:* That it might either pleaſe him to deliuer the citie of Hippo, being compaſſed of enemies; or to make ſtrong his ſeruans, to ſuffer his good pleaſure; or to take him out of this world. S. Auguſtine lay in his death bed when the citie of Hippo whereof he was biſhop was beſieged; and died about the third moneth of the ſiege. Doth not theſe fathers, and eſpecially ſaint Hierom, and ſaint Auguſtine teach vs at ſuch a time, to water our couches with teares, and to thinke vpon our God when we are waking? ſhall it be thought ſo wonderfull, as though it were ſaint Auguſtines horizon, that he onely in ſo extreame a ſiege ſhould thinke of the ſoules of men, as well as of their bodies? for thus it is written of him:

Poſſido. de vita Aug.

hanc ferociſſimam graſſationem, ille homo Dei & factam fuiſſe & fieri, non vt cæteri homines ſentiebat, & cogitabat: ſed altius & profundius, ea conſiderans, & in his animarum præcipue, vel pericula, vel mortes præuidens: fuerunt ei lachrimæ panis, die, ac nocte. This moſt fierce robbing & ſlaying, that man of God did not think, or take to be done, like other men; but conſidering of theſe things more profoundly and deepely, and foreſeeing in theſe, either perils or deaths, chiefly of ſoules, his bread was mingled with weeping night and day: what is it then? ſhould we do well to take our beds and fal a weeping: No my brethren; for as ſaint Hierom admoniſheth: that it is *Tempus lachrimarum*; ſo ſaint Ambroſe, that it is *Tempus pugnarum*: And as ſaint Auguſtin toke his bed, as one that was to die: So ſaint Chriſoſtom became moſt buſie and ſtirring in the citie, as one that was to liue. Howbeit all theſe fathers doe ſhew, and the thing it ſelfe is moſt euident, that in time of ſeditions, vproars, tumults, warres, men ſhould not onely put on their harneſſe; but that Chriſtians, and eſpecially the annointed of the Lord, ſhould fall a weeping or working, ſtudying or ſtriuing

uing, wreſtling or fighting; not ſo extraordinarily, as more ſpiritually, more feruently and zealouſly, than at all other times. Be not diſcomfited though yee be blamed for violent or importunate, for intempeſtiue works are well allowed. You know what our Sauiour ſaith of Iohn Baptiſts time: The kingdome of heauen ſuffereth violence, and the violent pluckt it vnto them. Yee are derided for ſtanding ſo much vpon comelines in profeſſion: learne of ſouldiers, mariners, phyſicians, and all other good members of the commonwealth, and you ſhall find that they all vſe extreame remedies, in extreame dangers. Be there no other circumſtance euen for the weale of the ſoule; how oft are yee called vpon, to plant, to water, to build, to runne, to ſtriue, to wreſtle, to fight, in ſtead of the reſt: Hearken (though not onely ſpoken to you) our Sauiour, ſaying: ſtriue to enter in at the ſtraight gate: for many I ſay vnto you will ſeeke to enter in and ſhall not be able. See my brethren, he ſaith not enter in, but ſtriue to enter in: *contendite intrare*: hee ſaith not in the gate; but the ſtraight gate, *arctam portam*: he ſaith not many ſhall not enter in, but many ſhall

ſeeke to enter in, and ſhall not be able: *quærent intrare multi, & non intrabunt.* Incident to this, is that we haue in the third of Ieremie: I will take one out of the citie, and two out of one generation from among you, and bring you into Sion. That fiction alſo of the poet ſeruing better for this end, than for his owne imagination: *de tot modo millibus vnum; de tot modo millibus vnam:* for I may not to ſuch end, alleadge that ſaying of Eccleſiaſtes: Among a thouſand men, I haue found one: but not one woman among all. But to draw to an end: Poetrie and all other learning, our owne collections and reaſons, our applies and replies, may faile vs, and will faile vs; the Goſpell cannot faile for euer. *Ego quidem vellem, & hæc quæ ſcribo, & illa quæ antea in ſenatu quæſtus ſum, vana forent potius, quam miſeria mea, fidem verbis faceret.* Adherbal king of Numidia, in a letter to the Senate of Rome, againſt Iugurth, ſaith, or rather as it is in the hiſtorie: I verily had leaſt the things which I now write, and which before I complained of in the Senate, were found vntrue, rather than that my miſerie ſhould giue credit to the words which I haue ſpoken: euen ſo it is not thanke-

thanke-worthy, that we wish the ſeuere & mortall matters we write, or complaine of, were found vntrue. For was Niniuie deſtroyed, after that Ionas had proclaimed: that within fortie dayes Niniuie ſhould be deſtroyed? Ionas the prieſt, the Prophet, the miniſter, al that write or preach better things are put to ſhame and ſilence, if yee hearken vnto them, repent and amende your euill wayes: but if yee repent not, if yee will not hearken to the wholeſome words of exhortation; if ye wil not amend your liues, it is the Lord that ſaith. Till heauen and earth paſſe, one iot or one tittle of the law ſhall not ſcape till all be fulfilled.

Jod is an Hebrewe letter, and the leaſt of the alphabet; a tittle is leſſe then a letter; not the leaſt letter therefore, or tittle of the lawe ſhall periſh: and yet latine, greeke, and Hebrew, with all other knowledges ſhall vaniſh away, *ſcientia abolebitur* : 1. Cor. 13. Wherefore that oppoſite or aduerſatiue difference, left by our Sauiour betweene heauen and earth, and the lawe, or word, is, that heauen and earth, with the elements ſhall melt with heate, vtterly conſume, and come to nothing: * but the law and the prophets, to the which may be added

*Not an annihilation: but a diſſolution of former frame and forme.

added the Euangelists: and the Apostles shall by priuation, make but a way to their perfection: in so much as euery thing written in that booke, shall not haue their consumption, but their consummation. And therefore our Sauiour addeth in the 24. of Matthew: Till all these things be fulfilled: and in the 5. of Matthew: Till all be fulfilled; Séeing therefore all must be fulfilled: that is, séeing all the curses and blesses of the holie scriptures must be accomplished; the question not being whether they shall be; but when they shall be. No helitation of the thing, but if there be any of the time; after lightning come thunder, after smoke fire; after a cloud a tempest; it remaineth, that as christian men, blest aswell with faith, as with reason it selfe: and thereby finding the misterie of fearefull troubles working alreadie, and the morning of euill gone forth: we wait, if not for the streams, the flames, and vttermost indignations of the Lord: yet according to the scriptures, for the beginning of sorrowes, for the preparatiues, the temptations, anxieties, perplexities, perils, and daungers, as continuall lights, and lightnings, foreshewing the thunder, which if we repent not, must nædes

nedes light vpon vs. It is written, that the earth trembled and quaked, becauſe he was wroth: that there went a ſmoke out of his preſence, and a conſuming fire out of his mouth, that at the brightneſſe of his preſence, the cloudes rayned haileſtones, and coales of fire; that the foundations of the world were diſcouered at his chyding, at the blaſting of the breath of his diſpleaſure. What fleſh, what witt, what reaſon is able to heare theſe things? what heart ſhall not faile to conſider them? And yet whereas they ſound continually from Gods houſe in the eares of his people, there is none that repenteth of his euil. Repētance, repentance is the thing that we crie for; which is the onely remedie whereby theſe horrible threatnings may be preuented & auoyded. If we compare the wonderfull iudgments of God, as namely in the 18. Pſalme, with the moſt terrible temptations, as in ſundrie places; ſo in ỳ 16. of ỳ Apoc. with that great obſeruation, what might be the force of repentance, that if yee repent, or if yee doe not repent. I would thinke, that more then Ioſias, Manaſſes, and Hezechias ſhould thrinke, and humble themſelues, or melt at it. In the 16. of

Pſal. 18.

Apoc. 16.

of the Apoc. when the vials of the wrath of God are powred vpon the earth, when the fourth Angell powreth his viall vpon the sunne: it is said, That power was giuen vnto him, to vexe men with feruent heate of fire: in so much as men boyled in great heat, & blasphemed ỳ name of God, which hath power ouer these plagues, & they repented not to giue him glorie. As likewise when the fift Angel powreth out his viall, vppon the seat of the beast: it is written, That his kingdome waxed darke, and that they gnawed their tongues for sorrowe, and blasphemed the God of heauen, for their sorrowes, and their sores, and repented not of their deeds. Who seeth not this fire and darkenesse, this boyling and blasphemeing, this gnawing of tongues, very forerunners and preambles, of that feruent heate, vtter darkenesse, boyling, blasphemeing, gnawing of tongues, as also weeping and gnashing of teeth for euer? And shall we not see howe repentance is inserted and graft in this crabstock, to ouergrow and ouercome all these vnwonted sorrowes; And they saith Iohn, Repented not to giue him glory, and againe, they blasphemed the God of heauen for their sores, and repented

pented not of their deeds: for it may not bee conceiued, that the foreſight of viſible and inuiſible horrours; as alſo of hell it ſelfe, ſhould cauſe the preuention and fruit of repentance, for though the difference betweene loue and feare, be conceiued for an euident truth; in ſo much as both Saint Auguſtine, and S. Gregorie are of iudgement: that they are but the enemies of righteouſneſſe, which for feare, refraine from euill, according to that worthy ſaying, *Qui Gehennam metuit, non peccare metuit, ſed ardere: ille autem peccare metuit, qui peccatum ipſum, ſicut Gehennam odit.* He that is afraid of hell is not afraid to ſinne, but to burne: And he it is that is afraid of ſinne, that hates it, as if it were hell it ſelf, *Qui peccatum, ſicut Gehennam odit.* yet vnleſſe the world were better, and ſeeing horrible and fearefull things breede anxietie, and perplexitie in the mind of man, according to the ſaying of our Sauiour, (mens hearts ſhall faint them for feare, and for looking after thoſe things which are comming on the world,) wee may not expect till the penitent (as the logicians oppoſe) obſerue *omnes leges bonæ definitionis, veræ pœnitentiæ.* till we obſerue all the lawes of a good definition,

Auguſt. ad Anaſta. ep.

nition, of true repentance; but wee must crie out with all ỳ prophets, our Sauiour & the apostles, that vnles we repent, all the plagues which are written in the booke of of God shall come vpon vs. Heere wishing these plagues to be thought vpon better, beleeued and contemplated, I may cease to speak any more of wars, only referrring ỳ Reader to the 16. and the 20. of the Apoc. for what can be more terrible, than that the way of the kings of the East should be prepared by the drought of the riuer Euphrates, and that three vncleane spirits like frogs should come out of the mouth of the dragon, the beast and the false prophet, to gather into a place, called Armagedon, the kings of the earth and of the whole world, to the battell of that great day of God Almightie? Or that sathan being losed out of prison, should deceiue the nations which are in the foure quarters of the earth? Gog and Magog whose number is as the sand of the sea, to gather them to battell, to compasse the tents of the saints about, and the beloued citie, till fire come downe from God out of heauen, to deuour them: wherin obserue these two things: first that sathan is the author and sower of warres in the

Apoc. 16.

Apoc. 20.

the latter daies: then that enormious tumults, and other most extraordinarie crimes, strange from them that doe them, and vnexpected of all men, are much to be imputed to sathan Sathan deceiued Gog and Magog, and what are wee, that wee may not be deceiued of sathan? And doe we not liue in that part of the time wherein these prophesies must be fulfilled? Saint Iohn mencioneth a time, wherein sathan shall be loosed out of prison: besides our state whereby saint Paul testifieth: That we wrestle not with flesh and bloud, but with spirituall craftines in heauenly things. And how should men professing nothing, but honour, dignitie, worship, or flesh and blood, be able to withstand the craftines of sathan, whereas the best wrestlers, & most vigilant watchmen of the Lord cannot do it. Is not sathan busie still? doth he not seeke as well to deceiue, as to deuour? Should we not feare with S. Paul, lest the same serpent beguile womē stil, as well as Eue: men stil, as wel as the incestuous person swallowed vp with ouer much sorrow, or other Corinthians? *Non enim cogitationes eius ignoramus cogitationes* זמית or זמה *astuta consilia, vel machinationes*: we are not ignorant

1.Cor.11.

2.Cor.2. ignorant of his subtilties, deceits, or devices, saith the Apostle: let vs therefore according to that short and resolute admonition, giue no place to Sathan; let vs not be found secure or vnprouided, lest we also be tempted; but alwaies, as it were in complete harnes, against so sore an enemie. Not vnlike a ship in the middest of the sea, or euen as Noes Arke was commaunded to be made of pine-trees: and to be pitched within and without, against the the flood should come vpon the world, and as it is fained of Achylles flesh, that it was invulnerable, that is, such as might not be wounded: So against the lionish roaring, the serpentish subtiltie, the draconish tyrannie of the diuell, our spirits may be full of strength and resistance, as pitched within and without, stablished, harnessed, shut vp, that neither any dore, window nor chink of this ship, or arke lying open, may indanger vs of drowning in a sea, where there is no water, of our downefall into a pit where there is no bottom, finally of our passage into that valley or shadow of death, where there is not any life or light for euer. How long will it bee ere these things sinke into our hearts? How long will

will men daily and delay: Shall we think that all other men, muſt vſe the meanes and take the waies, which belong to their good and lucre? and that we ſhould not likewiſe vſe the meanes, & take the waies that belong to our heauenly good and lucre? for wherefore ſhould we not be more buſie, than ſecular men to take euery aduantage, all opportunitie, the time, the place, the perſon, the thing whereby wee may attaine heauen or eſcape hell? they that feare the Lord, ſaith Eccleſiaſticus, will ſeeke out the things, that bee pleaſant vnto him: they that feare the Lord, will prepare and humble their ſoules in his ſight: they that feare the Lord keepe his commandements, and will be patient till they ſee himſelfe. The ſame Eccleſ. in the ſame place pronounceth, that his mercie is as great as himſelfe. And ſhould not the mercie of God make vs reſemble more rather the prodigall ſonne, repenting, returning and ſaying to his father: (Father I haue ſinned againſt heauen and againſt thee: and am no more worthie to be called thy ſonne. For was hee not receiued with a ring, a roabe, with killing, eating, and reioicing?) than the rich man in the Goſpell, who Eccleſ. 2.

saith to his soule: take thine ease, eat, drink and be merrie: for it is receiued with this answer: thou foole this night doe they require againe thy soule from thee: then whose shall those things be, which thou hast prouided? Behold in this rich man, the very state and person of this age. For this careless, secure, & faithles mind, is my offence in this cause: with whom if it were not denied, that I am more offended, than with malefactors & euil doers; how should it be receiued? And yet hauing not to doe to iudge them which are without, and fearing that this gluttons dialogue, betweene the soule, tongue or heart, is found in the house of Iacob, and euen in learned and godly men, I can esteeme no lesse of them: and waighing, that Elias sinne might not be purged, with all burnt offerings and sacrifices: that it was Dauids offence, and not the vulgar peoples, which called for warres, famine, or pestilence: and that it was Ionas trespasse that troubled the sea: which could not bee calmed vntill Ionas was cast into the whales belly: and hoping that as our Sauiour saith to Saint Peter: tu conuersus confirma fratres: So the learned with the most vertuous and godly might

Luc. 12.

might informe the reſt of ſo dangerous a diſeaſe in ſo dangerous a time: I thought it not beſt to commune too long with fleſh & blood, and differ, as alſo be ſecure from day to day; but to publiſh a teſtimonie of godly iealouſie, whereunto I am rather incited, than the reſt of our brethren: becauſe were it not for auoiding the arogancy of an affirmation, I were ready to proteſt & teſtifie, not only that great wars, but alſo the ſame with our Sauiour prophecieth in the Goſpell, are comming vpon the whole world. As where he ſaith: when yee ſhall heare of warres and ſeditions, be not affraid, for theſe things muſt needs come to paſſe, but the end followeth not by and by: Nation ſhall riſe againſt nation, and kingdome againſt kingdome. And great earth-quakes ſhall be in diuers places, and hungers, and peſtilences, and fearfull things. Now annering, to this the ſaying of the prophet Amos ſhall I ſay? I was no prophet, neither was I a prophets ſonne: and the Lord ſaid vnto me go, and prophecie, that ſuch wars and ſeditions ſhall be in England and Ireland. I affirme no more but the ſame, which we all heare, ſay and ſee, the wars, ſeditions, and vproars, which haue beene Luc. 21. Amos 7.

and are in England & Ireland, are enough
to awake men out of the dead sleepe of se-
Heb. 3. curitie. Take heed brethren, saith the Apo-
stle: lest at any time, there bee in any of you
an euill heart of vnbeliefe, to depart from
the liuing God: but exhort yee one ano-
ther daily, while it is called to day, lest any
of you be hardened through the deceitful-
nesse of sinne. It is called to day yet, and
will bee euery day while the world stan-
deth: therefore we ought to remember and
excite one another, lest any depart from
the liuing God, or lest any should be har-
dened through the deceitfulnesse of sinne.
Now if it be enough, while it is called to
day to call one vpon another: because the
night commeth when no man can worke:
and now Christ knocketh at the dore, and
when there shall be no more time, it will be
to late to knocke, because the dore will be
shut. Then it is more than cause enough,
and more than high time in this time of
danger and trouble, not onely for such as
haue receiued fiue, two or three talents; but
for all who haue receiued two, one, or any,
to giue them forth to the exchangers: that
both our selues may be the better discharg-
ed; our brethren the better preserued from
all

all euils: and finally, our heauenly Lord and king at his comming, may receiue his own with aduantage; which alſo we ſhall performe by the example of our Sauiour, who after hee had pronounced the enſuing of warres, rumours of warres, and fearefull troubles; armeth the Apoſtle with faith, patience, godly wiſedome, watchfulneſſe, holines, prayer, &c. as appeareth in theſe ſhort, and quicke ſayings: *Ne terreamini: poſſidete per patientiam, animas veſtras: Attollite capita veſtra: appropinquat enim redemptio veſtra: cauete vos, vobiſipſis: ne grauentur corda veſtra ebritate, & crapula: cauete, vigilate, orate, parati eſtote:* they are as ſhort and quicke in English, as in Latin; See that yee be not troubled: poſſeſſe your ſoules through patience: lift vp your heads, for your redemption draweth neere: take heed to your ſelues: let not your hearts be made heauie, with ſurfetting and drunknes: bee ready, beware, watch and pray: And this ſhall be the end. To the euerlaſting & euerliuing Trinitie, the Father, the Sonne, and the holy Ghoſt, three perſons, and one God, be all honor, glory, praiſe and dominion, now and euer.

FINIS.